

XENOPHON:
OECONOMICUS.
TEXT AND NOTES.



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XENOPHON: OECONOMICUS

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INTRODUCTION,

Life of Xenophon.

§ 1. Xenophon, the son of Gryllus, was an Athenian born in Attica in the deme or parish of Erchia. The date of his birth is uncertain. There is a legend that his life was saved by Socrates at the battle of Delium in 424 B.C., but the story does not agree with what he records of himself in his *Anabasis*, and cannot be regarded as authentic. He there tells us that he was a young man, and mentions himself with others who are under thirty, in 399 B.C. He was, therefore, born probably about 430 B.C. His parents were well to do, and he had leisure enough to become a pupil of Socrates, but two or three years after the overthrow of Athens at the end of the Peloponnesian War, 404 B.C., accepted an invitation of his friend Proxenus to come to Sardis and be introduced to Cyrus, a younger brother of the Persian king Artaxerxes, and satrap or governor of the Persian province of Ionia.

He accompanied Cyrus on the famous expedition of the Ten Thousand (401-399 B.C.) and was attached unofficially to Cyrus' personal staff. On the death of Cyrus at the battle of Cunaxa, and the subsequent betrayal and murder of the Greek generals, including Clearchus and his friend Proxenus, Xenophon took a leading part in encouraging the disheartened Greeks, and with Cheirisophus of Sparta piloted the Greeks across the mountains of Armenia, and through the midst of hostile tribes, to the Black Sea near Trapezus. From Trapezus, partly by sea and partly by land, they made their way to Byzantium, where some of them were induced by Xenophon to take service under the Thracian prince Seuthes, and afterwards to join the Spartan harmost Thimbron in war against the Persians. Though a war had broken out between Athens and Sparta, Xenophon continued in the service of the latter state, and, having

accompanied the Spartan king Agesilaus in his expeditions into Asia Minor, returned with him to Greece and was present at the battle of Coronæa in 394 B.C., when Sparta defeated the combined forces of Thebes, Athens, Corinth, and Argos. A decree of banishment was now pronounced against Xenophon at Athens. For his services to them the Spartans gave him an estate at Scillus, a few miles south of Olympia, in Elis, where he lived for about twenty years, employed with agriculture, hunting, and literature.

After the overthrow of the Spartan supremacy in 371 B.C. at the battle of Leuctra, the Eleans drove him from his country seat, and Xenophon fled to Corinth, and there, although the sentence of banishment against him was revoked by the Athenians, he spent his remaining years. He is said to have been twice married, and of his two sons, Diodōrus and Gryllus, the latter died fighting bravely in the Athenian ranks at the battle of Mantinæa, 362 B.C. Xenophon died some years later, not before 357 B.C. The exact date is uncertain.

**His
Character.**

§ 2. Xenophon is a charming Greek type. He combined religious fervour, love of energy and enterprise, and literary culture. He had tact, courage, and a more than Greek share of straightforwardness and truth, notwithstanding a certain amount of partiality displayed in his historical works. On the other hand, he was not above the superstitions of his age. Before going to Sardis he consulted the oracle at Delphi, and on more than one occasion during the famous march of the Ten Thousand suggestions and hopes came to him through dreams and by omens. Like his hero Cyrus, he was passionately fond of hunting and open-air exercise, to which he later added farming, and, like most Greeks, he loved things adventurous and new. On his own showing, he was, in Babylonia and Armenia, a brilliant general and strategist, but on no occasion after his return to the Hellenic world was he ever in command of an army. He disliked Athens, probably as an aristocrat and for the murder of his master Socrates, and everywhere confesses openly his preference for Spartan government.

**Xenophon's
Works.**

§ 3. Xenophon, like Plato, has been favoured by time, and none of his recorded works has been lost. Some books ascribed to him are probably spurious, and the dates of most are uncertain. The total number of the writings known as his is fifteen. These may be classed under four heads:—(1) Historical; (2) Reminiscences of Socrates; (3) Political; and (4) Technical.

(1) There are three historical works: the *Hellenica* in seven books, the *Anabasis* in seven books, and the life of *Agésilas*. The first two are complementary; the story of the *Anabasis* falls in between the second and third books of the *Hellenica*. The first two books of the *Hellenica* are probably the earliest Xenophon composed, and were perhaps written before he went to Sardis. Their style is freer from non-Attic provincialisms than his other books. In them he took up the narrative of the Peloponnesian War where Thucydides had broken off in the year 411 B.C., and continued it down to the year 403 B.C., telling us of the battle of Arginusæ, the rise and fall of the Thirty Tyrants, and the final subjection of Athens by Sparta.

Next in order of time comes the wonderful march of the Ten Thousand Greeks, first under Cyrus, and then under Xenophon himself, through three or four thousand miles of Persian territory, told in the *Anabasis* (401-399 B.C.). This was written about 380 B.C., some twenty years after the events it records, but is based upon notes made during the journey. One of the chief objects of the book is to show the internal weakness of the Persian Empire, and it bore fruit fifty years later in the successful expedition of the great Alexander of Macedon against King Darius. In the *Hellenica*, Xenophon writes with a strong Spartan bias, and, when dealing in the later Books (III.-VII.) with the period of Sparta's fall and humiliation under Thebes, he makes light of the Theban successes, and fails to do justice to the great Theban generals Epaminondas and Pelopidas. In the *Agésilas* we have a panegyric on Xenophon's favourite Spartan commander, covering the same ground as the last books of the *Hellenica*, and suspected by some critics because it contains nothing not in the other work.

(2) Xenophon has bequeathed to us four books of remi-

niscences of his great and beloved master Socrates; the *Apomnemoneumata* or *Memorabilia*, the *Oeconomicus*, the *Symposium*, and the *Apology of Socrates*. The *Memorabilia* (the Latin title is generally used) give us a general sketch of the great philosopher and his style of teaching; and here, if anywhere in Greek literature, we have a true portrait of Socrates. In it Xenophon defends his master's character from the two charges on which he was put to death, viz., the charges of atheism and of corrupting the young men of Athens. The last part of the work is so similar to the *Apology of Socrates* (which must not be confused with Plato's immortal *Apology of Socrates*) that the latter is supposed by some critics to be spurious. In the *Oeconomicus*, which is a continuation of the *Memorabilia*, Socrates discourses on practical life, more especially, as the name implies, the management of a house and property and estate, dealing at much length with farming, vine-growing, and the duties of a master towards his slaves. The *Symposium*, or "Banquet," describes an imaginary dinner in the year 421 B.C., where Socrates takes a leading part in a conversation mainly on beauty and love. In this book are introduced the ordinary amusements of an Attic banquet, besides the conversation—a jester, a performing company, and a dance.

(3) This group contains the *Hiero*, *De Republica Lacedaemoniorum*, *De Republica Atheniensium*, *De Vectigalibus Atheniensium*, and the *Cyropaedia*. These works are a combination of politics, history, and philosophy, and the last has been called a historical romance. One of them, the *De Republica Atheniensium*, was certainly not written by Xenophon, and in the opinion of some was composed before the year 424 B.C. by a member of the Athenian aristocratic party. It has been ascribed to Xenophon on account of the resemblance of its subject and title to the *De Republica Lacedaemoniorum*. This was a work congenial to Xenophon's temperament, and tells us of the constitution given to Sparta by the mythical Lycurgus. The military system is the cause of Sparta's prosperity and prolonged supremacy in Greece. It was probably written about 390 B.C. The *Hiero* is a dialogue put into the mouths of Hiero, king of Syracuse, and Simonides, the poet, first dealing with the

hardships and evils that burden the despot, and then with the blessings and good which a despot has it in his power to confer upon his subjects. *De Vectigalibus Atheniensium* is a practical treatise on the finances of Athens and her means of income, and contains suggestions for the improvement of her revenue by fair methods without oppressing her subject states. The book is said to be Xenophon's last, and is dated by some critics as late as 356 B.C.

Lastly, the *Cyropaedeia*, or Education of Cyrus (Κύρου παιδεία), is an ideal picture of the training and education suitable for a child who is destined to be a monarch. It is professedly based upon the actual methods by which the elder Cyrus, the founder of the Persian monarchy, was brought up: in reality Xenophon uses the name of his favourite hero-prince to set forth a picture of an ideal king, and gives his work a Persian dress merely as a background for his own personal theories.

(4) The technical works are three in number, *De re equestri*, *Cynegeticus*, and *Hipparchicus*, and are interesting in themselves, and because they show the breadth of Xenophon's interests. The first deals with the training of horses, and is noteworthy for the kind treatment it suggests; the next discusses the hunting of hares, the training of dogs and the setting of nets in a way which proves the author a born sportsman; the last is a tract on cavalry and its uses in war. The last two are pervaded by a religious feeling, quite foreign to modern ideas in dealing with such subjects.

§ 4. Xenophon was called among the
 Xenophon's Style. ancients "the Attic bee" (ἡ Ἀττικὴ μέλισσα)
 on account of the simplicity and straightfor-
 wardness of his style, his ease in writing, and the pleasant
 diversity of his works. His plainness, however, is often tire-
 some, and we miss the grandeur of Thucydides, the passion
 of Plato, and the naïve grace of Herodotus. His reputation
 as a pure Attic writer is not altogether deserved, nor need
 we be surprised if his works, otherwise charming, are often
 marred by non-Attic expressions and idioms, when we re-
 member that he left Athens at the age of thirty and never re-
 turned, although he lived and wrote perhaps till his eightieth

year. He has always been a favourite author both in modern times, when his books are the first placed in the hand of the student of Greek, and with the ancients, of whom Cicero says that his language is "sweeter than honey."

§ 5. The *Oeconomicus*, or "Theory of Household Management," is a dialogue, or rather a double dialogue, the second being subordinated to the first. In the first the *dramatis personae* are two, Socrates, the great philosopher, and Critobulus. The main dialogue lasts from Chapter I., § 1, to Chapter VI., § 12, and then merges into a secondary dialogue, of which we have only a second-hand account given by Socrates to Critobulus. The *dramatis personae* of this are also two, Socrates and Ischomachus. The principal speaker in the first dialogue is Socrates, in the second Ischomachus. The change of dialogue is a piece of art by which Xenophon introduces as the principal interlocutor a man professionally conversant with the more advanced parts of a subject wherein both Socrates and Critobulus are admittedly amateurs.

Critobulus was the son of Crito (after whom Plato has named his work describing the last hours of Socrates), but, although of good natural qualities, he lacked his father's serious turn of mind, gave himself up to pleasure, and, thinking himself rich enough, neglected his property and business. For this Socrates takes him to task in the *Oeconomicus*, telling him that, in spite of all his riches, he believes Critobulus to be poorer than himself, for he always had enough and to spare, but Critobulus never enough. Critobulus, on hearing this, is anxious to know how Socrates, who has so little, has yet a surplus, and Socrates answers that it is by practising care and economy. Critobulus, dissatisfied with these generalities, urges Socrates to descend to particulars, and to explain why some succeed and others fail. For answer, Socrates gives in full a discussion which he once had with Ischomachus, a man of great reputation in Athens as a gentleman and a man of business. Of this Ischomachus nothing is known beyond what we are told in this book. Ischomachus, on marrying, found that his wife knew nothing of household management, and set to work, under

the guidance of Heaven, to instruct her as follows:— (1) Marriage is a union between man and wife for their mutual advantage; man's duties are appointed for him outside, and woman's tasks inside, the house. The wife, then, must superintend the arrangement of the home, the work of the servants within, the household commodities, and all that is used by the family; finally, she must see to the sick. (2) The soul of all arrangement is order; everything must be in its place, easily found and thoroughly known. (3) The wife's health is best preserved by an active life, and her beauty and freshness by avoiding meretricious adornments. His wife took the lessons in good part, and carried them into effect. Ischomachus, the husband, himself rises early and takes plenty of exercise; he trains his farm labourers and overseers (1) to consider his interests their own; (2) not to be careless; (3) to know their work; (4) to be able to govern others; and (5) to serve their master with honesty, and not through fear of punishment. To secure these objects, kindness and a system of rewards and punishments are necessary. Again, farming is not difficult to learn; ordinary observation is the main requisite. By a series of questions Socrates is shown that he really knows all the essentials of agriculture, a good soil, the proper times and methods of sowing and reaping, and how to thresh, and, further, that he knows how to plant trees and saplings; finally, Ischomachus tells how his father made money by buying up land that was out of cultivation, putting it in good order, and then selling it. In conclusion, Ischomachus practically adds what Socrates had himself told Critobulus, that everything depends upon the owner, his care and economy, and his power to inspire servants with the belief that it is best for themselves and their master if they do their duty honestly.

The *Oeconomicus* is, according to some critics, meant to form part of the *Memorabilia*, and hence it opens somewhat abruptly. It is, however, complete in itself, and deals with subjects quite distinct from those in the *Memorabilia*.

§ 6. The earliest Greek philosophers—those who Socrates flourished in the seventh and sixth centuries B.C.—engaged themselves for the most part in speculations and theories with regard to the elements of which the universe

is composed and the method of its structure, water, air, and fire being respectively regarded by successive philosophers as the origin of all things. With Socrates, born in the neighbourhood of Athens in 469 B.C., the interest of philosophy was transferred from physical to moral science.

Of Socrates' life little is known. In his youth he probably worked with his father as a sculptor. He served in the ranks at Potidaea, Delium, and Amphipolis with great credit, and in 406 was a member of the Senate of Five Hundred. On two occasions he conscientiously refused at all hazards to accord to the demands of the dominant faction; and, not belonging to any party himself, found staunch friends and bitter enemies among all.

Socrates lived on his private income in the most frugal manner, and devoted his time to teaching. His object was not to impart positive knowledge, but to stimulate thought, especially respecting the ultimate aim of men's actions and the nature of virtue and true knowledge. This teaching was not delivered at a school or by public lectures, but at friends' houses or in the open market-place. Socrates' habit of demonstrating the falsity of much assumed knowledge, together with his uncompromising straightforwardness, may be regarded as the real causes which brought about his impeachment on a trumped-up charge of corrupting the youth and discouraging the worship of the tutelary deities of Athens. As the result, Socrates was sentenced to drink hemlock, and thus died in his seventieth year (399 B.C.).

It has been pointed out that the dialogue of the *Oeconomicus* is represented as taking place after the death of Cyrus (September, 401 B.C.), which is mentioned in Chapter IV., § 19. and that between that date and the trial of Socrates Xenophon was away from Athens. There is, therefore, some inconsistency in his claim (Chapter I., § 1) to have himself heard the discussion.

Position of Women at Athens. § 7. In Homeric times women occupied a freer and more honourable position than during the golden age of Attica in the fifth century B.C. At Athens women were regarded as a lower order of beings than men. At birth girls were

often exposed and left to die. If reared to honour, it was, with rare exceptions, to a life of seclusion and dependence. There were no schools for girls, and their only instruction was obtained from their mothers, who, in their turn, were destitute of education. Girls had no male society, but were strictly confined to the *gynaeconitis* or women's apartments. They were married young (the wife of Ischomachus was fifteen) and a dowry given with them often as an enticement to the bridegroom. Sometimes they saw their husband for the first time at marriage. After marriage they gained a little extra freedom: but still no woman was allowed in the streets without the permission of her husband, nor ate her meals with her husband when a stranger was present. Of her duties as a wife she was often profoundly ignorant, and needed such instruction as her husband could give her. These were as follows: the care of the children, the superintendence of all the household furniture, the supervision of the work of the slaves generally, and of the labours of the female slaves in particular, such as weaving and spinning, and finally the care of the sick members of the household.

Position of Slaves. § 8. One most important point in which ancient society differed from modern was the existence of slavery. A Greek household was incomplete without slaves, and that, too, in numbers many times as numerous as the servants of modern households. A Greek regarded his slaves as an investment which produced profit: they paid for their keep by their labour and produced a surplus besides for their owner. They were employed in various ways—to supply the immediate wants of their master; as artisans in a workshop belonging to their master; or on a farm, like the slaves of Ischomachus. Slaves were of various grades; the upper slave in the house was called a steward or *ταμίας*; on the farm an overseer or *ἐπίτροπος*; sometimes he was called *οικονόμος*, “house-manager.” Slaves were of both sexes. There were different laws for slaves and free citizens, slaves being punished with much greater severity. Their character often varied widely, depending largely, as Xenophon tells us, on the character of the master. Xenophon recommends kindness and personal

supervision, and a system of rewards and punishments, administered discreetly, with the definite object of teaching slaves to do their duty fairly and from good motives. Ischomachus is a pattern master, and is meant to be an example to masters less noble.

§ 9. The text of the *Oeconomicus* does not
Text. present many difficulties; the chief variations will be found mentioned in the Notes. This edition is based on that of Schenkl, but in places other authorities have been followed. Little attention has been paid to the more advanced German editors, who bracket as doubtful a very large number of passages on very slight evidence.

ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ.

I.

1

*Ηκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας τοιάδε δια- I
λεγομένου.

ΣΩΚΡΑΤΗΣ. Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, ἄρά γε ἡ
οἰκονομία ἐπιστήμης τινὸς ὄνομά ἐστιν, ὥσπερ ἡ ἰατρικὴ καὶ
ἡ χαλκευτικὴ καὶ ἡ τεκτονικὴ;

ΚΡΙΤΟΒΟΥΛΟΣ. Ἐμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

ΣΩ. Ἡ καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἂν εἰπεῖν ὃ 2
τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυναίμεθ' ἂν εἰπεῖν
ὃ τι ἔργον αὐτῆς ἐστι;

ΚΡ. Δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγαθοῦ
εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

ΣΩ. Ἡ καὶ τὸν ἄλλου δὲ οἶκον, ἔφη ὁ Σωκράτης, εἰ ἐπι- 3
τρέποι τις αὐτῷ, οὐκ ἂν δύναίτο, εἰ βούλοιτο, εὖ οἰκεῖν, ὥσπερ
καὶ τὸν ἑαυτοῦ; ὁ μὲν γὰρ τεκτονικὴν ἐπιστάμενος ὁμοίως ἂν
καὶ ἄλλῳ δύναίτο ἐργάζεσθαι ὃ τι περ καὶ ἑαυτῷ, καὶ ὁ οἰκονο-
μικός γ' ἂν ὡσαύτως.

ΚΡ. Ἐμοιγε δοκεῖ, ὦ Σώκρατες.

ΣΩ. Ἔστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην 4
ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλον
οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

ΚΡ. Νῆ Δία καὶ πολὺν γε μισθόν, ἔφη ὁ Κριτόβουλος,
φέροισ' ἂν, εἰ δύναίτο οἶκον παραλαβὼν τελεῖν τε ὅσα δεῖ καὶ
περιουσίαν ποιῶν αὔξειν τὸν οἶκον.

ΣΩ. Οἶκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἄρα ὅπερ οἰκία, ἡ 5

- 1 καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ οἴκου ταῦτά ἐστιν ;

ΚΡ. Ἐμοὶ γοῦν, ἔφη ὁ Κριτόβουλος, δοκεῖ, καὶ εἰ μὴδ' ἐν τῇ αὐτῇ πόλει εἷη τῷ κεκτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.

- 6 ΣΩ. Οὐκοῦν καὶ ἐχθροὺς κέκτηνται τινες ;

ΚΡ. Νῆ Δία καὶ πολλοὺς γε ἔνιοι.

ΣΩ. Ἡ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς ἐχθροὺς ;

ΚΡ. Γελοῖον μεντὰν εἷη, ἔφη ὁ Κριτόβουλος, εἰ ὁ τοὺς ἐχθροὺς αὖξων προσέτι καὶ μισθὸν τούτου φέροι.

- 7 ΣΩ. Ὅτι τοι ἡμῖν ἐδόκει οἶκος ἀνδρὸς εἶναι ὅπερ κτήσις.

ΚΡ. Νῆ Δί', ἔφη ὁ Κριτόβουλος, ὃ τι γέ τις ἀγαθὸν κέκτηται· οὐ μὰ Δί' οὐκ εἴ τι κακόν, τοῦτο κτήμα ἐγὼ καλῶ.

ΣΩ. Σὺ δ' ἔοικας τὰ ἐκάστῳ ὠφέλιμα κτήματα καλεῖν.

ΚΡ. Πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα ζημίαν ἔγωγε νομίζω μᾶλλον ἢ χρήματα.

- 8 ΣΩ. Κἂν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίσθηται αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αὐτοῦ κακὰ λαμβάνῃ, οὐ χρήματα αὐτῷ ἐστιν ὁ ἵππος ;

ΚΡ. Οὐκ, εἶπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.

ΣΩ. Οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα, ὅστις οὕτως ἐργάζεται αὐτὴν ὥστε ζημιοῦσθαι ἐργαζόμενος.

ΚΡ. Οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἶπερ ἀντὶ τοῦ τρέφειν πεινῆν παρασκευάζει.

- 9 ΣΩ. Οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἴ τις διὰ τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῖτο, οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἷη ἂν ;

ΚΡ. Οὐκὼν ἔμοιγε δοκεῖ.

ΣΩ. Σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὠφελούντα χρήματα ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα.

ΚΡ. Οὕτω.

- 10 ΣΩ. Ταῦτά ἄρα ὄντα τῷ μὲν ἐπισταμένῳ χρῆσθαι αὐτῶν

ἐκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπισταμένῳ οὐ χρήματα· 1
ὥσπερ γε αὐλοὶ τῷ μὲν ἐπισταμένῳ ἀξίως λόγου αὐλεῖν
χρήματά εἰσι, τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι
λίθοι, εἰ μὴ ἀποδιδούτο γε αὐτούς.

ΚΡ. Τοῦτ' οὖν φαίνεται ἡμῖν, ἀποδιδόμενοι μὲν οἱ αὐλοὶ 11
χρήματα, μὴ ἀποδιδόμενοι δὲ ἀλλὰ κεκτημένοις οὗ, τοῖς μὴ
ἐπισταμένοις αὐτοῖς χρῆσθαι. καὶ ὁμολογουμένως γε, ὦ
Σώκρατες, ὁ λόγος ἡμῖν χωρεῖ, ἐπεὶ περ εἴρηται τὰ ὠφελούντα
χρήματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά εἰσιν οἱ
αὐλοί· οὐδὲν γὰρ χρήσιμοί εἰσι· πωλούμενοι δὲ χρήματα.

ΣΩ. πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν, Ἄν ἐπίσταιται γε 12
πωλεῖν· εἰ δὲ πωλοῖ ἂν πρὸς τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι,
οὐδὲ πωλούμενοί εἰσι χρήματ' ἀ κατὰ γε τὸν σὸν λόγον.

ΚΡ. Λέγειν ἔοικας, ὦ Σώκρατες, ὅτι οὐδὲ τὸ ἀργύριόν ἐστι
χρήματα, εἰ μὴ τις ἐπίσταιτο χρῆσθαι αὐτῷ.

ΣΩ. Καὶ σὺ δέ μοι δοκεῖς οὕτω συνομολογεῖν, ἀφ' ὧν τις 13
ὠφελείσθαι δύναται, χρήματα εἶναι. εἰ γοῦν τις χρῶτο τῷ
ἀργυρίῳ ὥστε πριάμενος οἶον ἑταίραν διὰ ταύτην κάκιον μὲν τὸ
σῶμα ἔχει, κάκιον δὲ τὴν ψυχὴν, κάκιον δὲ τὸν οἶκον, πῶς ἂν
ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη;

ΚΡ. Οὐδαμῶς, εἰ μὴ πέρ γε καὶ τὸν ὑοσκύαμον καλούμενον
χρήματα εἶναι φήσομεν, ὅφ' οὐ οἱ φαγόντες αὐτὸν παραπλήγεις
γίγνονται.

ΣΩ. Τὸ μὲν δὴ ἀργύριον, εἰ μὴ τις ἐπίσταιτο αὐτῷ χρῆσθαι, 14
οὕτω πόρρω ἀπωθείσθω, ὦ Κριτόβουλε, ὥστε μηδὲ χρήματα
εἶναι. οἱ δὲ φίλοι, ἢν τις ἐπίσταιται αὐτοῖς χρῆσθαι ὥστε
ὠφελείσθαι ἀπ' αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;

ΚΡ. Χρήματα νῆ Δί', ἔφη ὁ Κριτόβουλος, καὶ πολὺ γε
μᾶλλον ἢ τοὺς βοῦς, ἢν ὠφελιμώτεροί γε ᾖσι τῶν βοῶν.

ΣΩ. Καὶ οἱ ἐχθροί γε ἄρα κατὰ γε τὸν σὸν λόγον χρήματά 15
εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφελείσθαι.

ΚΡ. Ἐμοὶ γοῦν δοκεῖ.

1 ΣΩ. Οἰκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῖς ἐχθροῖς ἐπίστασθαι χρῆσθαι ὥστε ὠφελεῖσθαι ἀπὸ τῶν ἐχθρῶν.

ΚΡ. Ἰσχυρότατά γε.

ΣΩ. Καὶ γὰρ δὴ ὁρᾷς, ἔφη, ὦ Κριτόβουλε, ὅσοι μὲν δὴ οἶκοι ἰδιωτῶν ἠϋξήμενοι εἰσὶν ἀπὸ πολέμου, ὅσοι δὲ τυράννων.

16 ΚΡ. Ἀλλὰ γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι, ὦ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκείνο δ' ἡμῖν τί φαίνεται, ὁπότεν ὁρῶμέν τινες ἐπιστήμας μὲν ἔχοντας καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζόμενοι αὖξεν τοὺς οἴκους, αἰσθανώμεθα δὲ αὐτοὺς ταῦτα μὴ ἐθέλοντας ποιεῖν, καὶ διὰ τοῦτο ὁρῶμεν ἀνωφελεῖς οὐσας αὐτοῖς τὰς ἐπιστήμας; ἄλλο τι ἢ τούτοις αὖ οὔτε αἱ ἐπιστῆμαι χρήματά εἰσιν οὔτε τὰ κτήματα;

17 ΣΩ. Περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, ὦ Κριτόβουλε, διαλέγεσθαι;

ΚΡ. Οὐ μὰ Δί', ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάνν εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἐγὼ ὁρῶ τοὺς μὲν πολεμικάς, τοὺς δὲ καὶ εἰρηνικάς ἐπιστήμας ἔχοντας, ταύτας δὲ οὐκ ἐθέλοντας ἐργάζεσθαι, ὥς μὲν ἐγὼ οἶμαι, δι' αὐτὸ τοῦτο ὅτι δεσπότης οὐκ ἔχουσιν.

18 ΣΩ. Καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότης οὐκ ἔχοιεν, εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βουλόμενοι ἀφ' ὧν ἔχοιεν ἀγαθὰ ἔπειτα κωλύονται ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων;

ΚΡ. Καὶ τίνες δὴ οὗτοί εἰσιν, ἔφη ὁ Κριτόβουλος, οἱ ἀφανεῖς ὄντες ἄρχουσιν αὐτῶν;

19 ΣΩ. Ἀλλὰ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς εἰσιν, ἀλλὰ καὶ πάνν φανεροί. καὶ ὅτι πονηρότατοί γ' εἰσὶν οὐδὲ σὲ λανθάνουσιν, εἴπερ πονηρίαν γε νομίζεις ἀργίαν τ' εἶναι καὶ 20 μαλακίαν ψυχῆς καὶ ἀμέλειαν. καὶ ἄλλαι δ' εἰσὶν ἀπατηλαὶ τινες δέσποναι προσποιούμεναι ἡδοναὶ εἶναι, κυβεῖαί τε καὶ ἀνωφελεῖς ἀνθρώπων ὁμιλῖαι, αἱ προϊόντος τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι καταφανεῖς γίνονται ὅτι λῦπαι ἄρα ἦσαν ἡδοναῖς

περιπεπεμμέναι, αἱ διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὠφελίμων 1
ἔργων κρατοῦσαι.

ΚΡ. Ἀλλὰ καὶ ἄλλοι, ἔφη, ὦ Σώκρατες, ἐργάζεσθαι μὲν 21
οὐ κωλύονται ὑπὸ τούτων, ἀλλὰ καὶ πάνυ σφοδρῶς πρὸς τὸ
ἐργάζεσθαι ἔχουσι καὶ μηχανᾶσθαι προσόδους. ὁμως δὲ καὶ
τοὺς οἴκους κατατρίβουσι καὶ ἀμηχανίαις συνέχονται.

ΣΩ. Δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, /καὶ πάνυ 22
γε χαλεπῶν δεσποτῶν οἱ μὲν λιχνεῖων, οἱ δὲ λαγνεῖων, οἱ δὲ
οἰνοφλυγιῶν, οἱ δὲ φιλοτιμιῶν τινων μώρων καὶ δαπανηρῶν, ἃ
οὕτω χαλεπῶς ἄρχει τῶν ἀνθρώπων ὧν ἂν ἐπικρατήσωσιν, ὥστ'
ἕως μὲν ἂν ὀρώσῃ ἡβῶντας αὐτοὺς καὶ δυναμένους ἐργάζεσθαι,
ἀναγκάζουσι φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται καὶ τελεῖν εἰς τὰς
αὐτῶν ἐπιθυμίας, ἐπειδὴν δὲ αὐτοὺς ἀδυνάτους αἰσθῶνται ὄντας
ἐργάζεσθαι διὰ τὸ γῆρας, ἀπολείπουσι τούτους κακῶς γηράσκειν,
ἄλλοις δ' αὖ πειρῶνται δούλοις χρῆσθαι. ἀλλὰ δεῖ, ὦ Κριτό- 23
βουλε, πρὸς ταῦτα οὐχ ἥττον διαμάχεσθαι περὶ τῆς ἐλευθερίας
ἢ πρὸς τοὺς σὺν ὅπλοις πειρωμένους καταδουλοῦσθαι. πολέ-
μοι μὲν γοῦν ἤδη ὅταν καλοὶ καγαθοὶ ὄντες καταδουλώσωνται
τινας, πολλοὺς δὴ βελτίους ἡνάγκασαν εἶναι σωφρονίσαντες
καὶ ῥᾶον βιοτεύειν τὸν λοιπὸν χρόνον ἐποίησαν, αἱ δὲ τοιαῦται
δέσπονται αἰκίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς
ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν
αὐτῶν.

II.

2

ΚΡ. Ὁ οὖν Κριτόβουλος ἐκ τούτων ᾧδὲ πως εἶπεν Ἀλλὰ 1
περὶ μὲν τῶν τοιούτων ἀρκούντως πάνυ μοι δοκῶ τὰ λεγόμενα
ὑπὸ σοῦ ἀκροέειν· αὐτὸς δ' ἐμαντὸν ἐξετάζων δοκῶ μοι εὐρί-
σκεν ἐπιεικῶς τῶν τοιούτων ἐγκρατῇ ὄντα, ὥστ' εἴ μοι συμβου-
λεύεις ὃ τι ἂν ποιῶν αὖξοιμι τὸν οἶκον, οὐκ ἂν μοι δοκῶ ὑπὸ γε
τούτων ὧν σὺ δεσποινῶν καλεῖς κωλύεσθαι· ἀλλὰ θαρρῶν
συμβούλευε ὃ τι ἔχεις ἀγαθόν· ἢ κατέγνωκας ἡμῶν, ὦ Σώκρα-

2 **ΤΕΣ**, ἱκανῶς πλουτεῖν καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι χρημάτων;

2 **ΣΩ.** Οὐκ οὖν ἔγωγε, ἔφη ὁ Σωκράτης, εἰ καὶ περὶ ἐμοῦ λέγεις, οὐδὲν μοι δοκῶ προσδεῖσθαι χρημάτων, ἀλλ' ἱκανῶς πλουτεῖν· σὺ μέντοι, ὦ Κριτόβουλε, πάνυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δί' ἔστιν ὅτε καὶ πάνυ οἰκτείρω σε ἐγώ.

3 **ΚΡ.** καὶ ὁ Κριτόβουλος γελάσας εἶπε, Καὶ πόσον ἂν πρὸς τῶν θεῶν οἶει, ὦ Σώκρατες, ἔφη, εὐρεῖν τὰ σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά;

ΣΩ. Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ ὠνητοῦ ἐπιτύχοιμι, εὐρεῖν ἂν μοι τὴν οἰκίαν καὶ τὰ ἐνόντα πάντα πάνυ ῥαδίως πέντε μνᾶς. τὰ μέντοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἂν εὖροι ἢ ἑκατονταπλασίονα τούτου.

4 **ΚΡ.** Κᾶτα οὕτως ἐγνωκῶς σὺ μὲν οὐχ ἡγεί προσδεῖσθαι χρημάτων, ἐμὲ δὲ οἰκτεῖρεις ἐπὶ τῇ πενίᾳ;

5 **ΣΩ.** Τὰ μὲν γὰρ ἐμά, ἔφη, ἱκανά ἐστιν ἐμοὶ παρέχειν τὰ ἐμοὶ ἀρκοῦντα· εἰς δὲ τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι καὶ τὴν σὴν δόξαν, οὐδ' εἰ τρὶς ὅσα νῦν κέκτησαι προσγένειτό σοι, οὐδ' ὥς ἂν ἱκανά μοι δοκεῖ εἶναί σοι.

6 **ΚΡ.** Πῶς δὴ τοῦτ'; ἔφη ὁ Κριτόβουλος.

ΣΩ. ἀπεφάνητο ὁ Σωκράτης· Ὅτι πρῶτον μὲν ὁρῶ σοι ἀνάγκην οὖσαν θύειν πολλά τε καὶ μεγάλα, ἣ οὔτε θεοὺς οὔτε ἀνθρώπους οἶμαί σε ἂν ἀνασχέσθαι· ἔπειτα ξένους προσήκει σοι πολλοὺς δέχεσθαι, καὶ τούτους μεγαλοπρεπῶς· ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὖ ποιεῖν, ἣ ἔρημον συμμάχων εἶναι. ἔτι δὲ καὶ τὴν πόλιν αἰσθάνομαι τὰ μὲν ἤδη σοι προστάττουσαν μεγάλα τελεῖν ἵπποτροφίας τε καὶ χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας, ἣν δὲ δὴ πόλεμος γένηται, οἶδ' ὅτι καὶ τριηραρχίας καὶ εἰσφορὰς τοσαύτας σοι προστάξουσιν ὅσας σὺ οὐ ῥαδίως ὑποίσεις. | ὅπου δ' ἂν ἐνδεῶς δόξης τι τούτων ποιεῖν, οἶδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι οὐδὲν ἥττον ἢ εἰ τὰ αὐτῶν

7 λάβοιεν κλέπτοντα. πρὸς δὲ τούτοις ὁρῶ σε οἰόμενον πλουτεῖν,

καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς 2
 δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι. ὦν ἕνεκα
 οἰκτεῖρω σε μὴ τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν
 ἀπορίαν καταστῇς. καὶ ἐμοὶ μὲν, εἴ τι καὶ προσδεηθείην, οἶδ' 8
 ὅτι καὶ σὺ γιγνώσκεις ὡς εἰσὶν οἱ καὶ ἐπαρκέσειαν ἂν ὥστε πάνυ
 μικρὰ πορίσαντες κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δίαιταν·
 οἱ δὲ σοὶ φίλοι πολὺν ἀρκοῦντα σοῦ μᾶλλον ἔχοντες τῇ ἑαυτῶν
 κατασκευῇ ἢ σὺ τῇ σῇ ὁμῶς ὡς παρὰ σοῦ ὠφελησόμενοι ἀπο-
 βλέπουσι.

ΚΡ. καὶ ὁ Κριτόβουλος εἶπεν, Ἐγὼ τούτοις, ὦ Σώκρατες, 9
 οὐκ ἔχω ἀντιλέγειν· ἀλλ' ὥρα σοι προστατεύειν ἐμοῦ, ὅπως
 μὴ τῷ ὄντι οἰκτρὸς γένωμαι.

ΣΩ. ἀκούσας οὖν ὁ Σωκράτης εἶπε, Καὶ οὐ θαυμαστὸν
 δοκεῖς, ὦ Κριτόβουλε, τοῦτο σαντῷ ποιεῖν ὅτι ὀλίγῳ μὲν
 πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ
 εἰδότες ὅ τι εἴη πλοῦτος, καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξή-
 λεγῆάς με καὶ ὁμολογεῖν ἐποίησας μηδὲ ἑκατοστὸν μέρος τῶν
 σῶν κεκτῆσθαι, νῦν δὲ κελεύεις προστατεύειν μέ σου καὶ
 ἐπιμελεῖσθαι, ὅπως ἂν μὴ παντάπασιν ἀληθῶς πένης
 γένοιο ;

ΚΡ. Ὅρῳ γάρ σε, ἔφη, ὦ Σώκρατες, ἔν τι πλουτηρὸν ἔργον 10
 ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν ἀπ' ὀλίγων περι-
 ποιῶντα ἐλπίζω ἀπὸ πολλῶν γ' ἂν πάνυ ῥαδίως πολλὴν
 περιουσίαν ποιῆσαι.

ΣΩ. Οὐκ οὐκ μέμνησαι ἀρτίως ἐν τῷ λόγῳ ὅτε οὐδ' ἀναγρύ- 11
 ζειν μοι ἐξουσίαν ἐποίησας, λέγων ὅτι τῷ μὴ ἐπισταμένῳ ἵπποις
 χρησθῆναι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα οὐδὲ
 ἀργύριον οὐδὲ ἄλλο οὐδὲ ἐν ὅτῳ τις μὴ ἐπίσταιτο χρησθῆναι ;
 εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων· ἐμὲ δὲ πῶς τι-
 τούτων οἶει ἂν ἐπιστηθῆναι χρησθῆναι, ᾧ τὴν ἀρχὴν οὐδὲν πώποτ'
 ἐγένετο τούτων ;

ΚΡ. Ἄλλ' ἐδόκει ἡμῖν, καὶ εἰ μὴ χρήματά τις τύχοι ἔχων, 12

- 2 ὁμως εἶναί τις ἐπιστήμη οἰκονομίας. τί οὖν κωλύει καὶ σὲ ἐπίστασθαι ;

ΣΩ. Ὅπερ νῆ Δία καὶ αὐλεῖν ἂν κωλύσειεν ἄνθρωπον ἐπίστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ μαθάνειν· οὕτω δὴ καὶ ἐμοὶ

- 13 ἔχει περὶ τῆς οἰκονομίας. οὔτε γὰρ αὐτὸς ὄργανα χρήματα ἐκεκτήμην, ὥστε μαθάνειν, οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ἑαυτοῦ διοικεῖν ἄλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δήπου τὸ πρῶτον μαθάνοντες κιθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μαθάνειν οἰκονομεῖν, ἴσως ἂν καταλυμνηαίμην ἂν σου τὸν οἶκον.

- 14 ΚΡ. πρὸς ταῦτα ὁ Κριτόβουλος εἶπε, Προθύμως γε, ὦ Σώκρατες, ἀποφεύγειν μοι πειρᾶ μηδὲν με συνωφελεῖσαι εἰς τὸ ῥᾶον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.

- 15 | ΣΩ. Οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ' ὅσα ἔχω καὶ πάνυ προθύμως ἐξηγήσομαί σοι. οἶμαι δ' ἂν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὄντος παρ' ἐμοί, εἰ ἄλλοσε ἡγησάμην ὁπόθεν σοι εἴη λαβεῖν, οὐκ ἂν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε καὶ ἐπὶ τοῦτο ἡγαγον, οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου, καὶ εἰ βουλομένου μουσικὴν μαθεῖν σου παρ' ἐμοῦ δείξαιμί σοι πολὺ δεινότερους ἐμοῦ περὶ μουσικὴν καὶ σοι χάριν ἂν εἰδότας, εἰ ἐθέλοις παρ' αὐτῶν μαθάνειν, τί ἂν ἔτι μοι ταῦτα ποιοῦντι μέμφοιο ;

ΚΡ. Οὐδὲν ἂν δικαίως γε, ὦ Σώκρατες.

- 16 ΣΩ. Ἐγὼ τοίνυν σοι δείξω, ὦ Κριτόβουλε, ὅσα νῦν λιπαρεῖς παρ' ἐμοῦ μαθάνειν πολὺ ἄλλους ἐμοῦ δεινότερους περὶ ταῦτα, ὁμολογῶ δὲ μεμεληκέναι μοι οἷτινες ἕκαστα ἐπιστημονέστατοι
17 εἰσι τῶν ἐν τῇ πόλει· καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν ἔργων τοὺς μὲν πάνυ ἀπόρους ὄντας, τοὺς δὲ πάνυ πλουσίους, ἀπεθαύμασα, καὶ ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως ὃ τι εἴη τοῦτο. καὶ ἥδρον ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα.
18 τοὺς μὲν γὰρ εἰκὴ ταῦτα πράττοντας ζημιουμένους ἑώρων, τοὺς

δὲ γνώμη συγτεταμένη ἐπιμελουμένους καὶ θᾶττον καὶ ῥᾶον 2
καὶ κερδαλεώτερον κατέγγων πράττοντας. παρ' ὧν ἂν καὶ
σέ οἶμαι, εἰ βούλοιο, μαθόντα, εἴ σοι ὁ θεὸς μὴ ἐναντιοῖτο, πάνν
ἂν δεινὸν χρηματιστὴν γενέσθαι.

III.

3

ΚΡ. Ἀκούσας ταῦτα ὁ Κριτόβουλος εἶπε, Νῦν τοι, ἔφη, 1
ἐγὼ σε οὐκέτι ἀφήσω, ὦ Σώκρατες, πρὶν ἂν μοι ἃ ὑπέσχησαι
ἐναντίον τῶν φίλων τουτωνὶ ἀποδείξῃς.

ΣΩ. Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἣν σοι ἐπι-
δεικνύω, πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ πολλοῦ ἀργυρίου
ἀχρήστους οἰκοδομοῦντας, τοὺς δὲ ἀπὸ πολὺ ἐλάττονος πάντα
ἐχούσας ὅσα δεῖ, ἡ δόξω ἐν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων
ἐπιδεικνύναι ;

ΚΡ. Καὶ πάνν γ', ἔφη ὁ Κριτόβουλος.

ΣΩ. Τί δ' ἦν τὸ τούτου ἀκόλουθον μετὰ τοῦτό σοι ἐπιδεικ- 2
νύω, τοὺς μὲν πάνν πολλὰ καὶ παντοῖα κεκτημένους ἐπιπλα,
καὶ τούτοις, ὅταν δέωνται, μὴ ἔχοντας χρῆσθαι μηδὲ εἰδότας εἰ
σὰ ἐστὶν αὐτοῖς, καὶ διὰ ταῦτα πολλὰ μὲν αὐτοὺς ἀνιωμένους,
πολλὰ δ' ἀνιῶντας τοὺς οἰκέτας· τοὺς δὲ οὐδὲν πλέον ἀλλὰ καὶ
μείονα τούτων κεκτημένους ἔχοντας εὐθύς ἔτοιμα ὅτων ἂν
δέωνται χρῆσθαι.

ΚΡ. Ἄλλο τι οὖν τούτων ἐστίν, ὦ Σώκρατες, αἷτιον ἢ ὅτι 3
τοῖς μὲν ὅποι ἔτυχεν ἕκαστον καταβέβληται, τοῖς δὲ ἐν χώρᾳ
ἕκαστα τεταγμένη κεῖται ;

ΣΩ. Ναὶ μὰ Δί', ἔφη ὁ Σωκράτης· καὶ οὐδ' ἐν χώρᾳ γ' ἐν
ἡ ἔτυχεν, ἀλλ' ἐνθα προσήκει, ἕκαστα διατέτακται.

ΚΡ. Λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτόβουλος,
τῶν οἰκονομικῶν.

ΣΩ. Τί οὖν, ἦν σοι, ἔφη, καὶ οἰκέτας αὖ ἐπιδεικνύω ἐνθα 4
μὲν πάντας ὡς εἰπεῖν δεδεμένους, καὶ τούτους θαμινὰ ἀποδι-
δράσκοντας, ἐνθα δὲ λελυμένους, καὶ ἐθέλοντάς τε ἐργάζεσθαι

- 3 καὶ παραμένειν, οὐ καὶ τοῦτό σοι δόξω ἀξιοθέατον τῆς οἰκονομίας ἔργον ἐπιδεικνύειν;

ΚΡ. Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος, καὶ σφόδρα γε.

- 5 ΣΩ. Ἦν δὲ καὶ παραπλησίους γεωργίας γεωργοῦντας, τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας καὶ ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα ἔχοντας ὅσων δέονται ἀπὸ τῆς γεωργίας;

ΚΡ. Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος. ἴσως γὰρ ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς ἃ βλάβην φέρει αὐτοῖς καὶ τῷ οἴκῳ.

- 6 ΣΩ. Εἰσὶ μὲν τινες ἴσως, ἔφη ὁ Σωκράτης, καὶ τοιοῦτοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οἳ οὐδ' εἰς τὰναγκαῖα ἔχουσι δαπανᾶν, γεωργεῖν φάσκοντες.

ΚΡ. Καὶ τί ἂν εἴη τούτου αἴτιον, ὦ Σώκρατες;

ΣΩ. Ἐγὼ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης· σὺ δὲ θεώμενος δήπου καταμαθήσει.

- 7 ΚΡ. Νῆ Δί', ἔφη, ἦν δύνωμαί γε.

ΣΩ. Οὐκοῦν χρή θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ γνώσει. νῦν δ' ἐγὼ σοι σύνοῖδα ἐπὶ μὲν τραγῳδῶν τε καὶ κωμῳδῶν θέαν καὶ πάνυ πρῶτὴ ἀνισταμένῳ καὶ πάνυ μακρὰν ὁδὸν βαδίζοντι καὶ ἐμὲ ἀναπείθοντι προθύμως συνθεᾶσθαι· ἐπὶ δὲ τοιοῦτον οὐδέν με πώποτε ἔργον παρεκάλεσας.

ΚΡ. Οὐκοῦν γελοῖός σοι φαίνομαι εἶναι, ὦ Σώκρατες.

- 8 ΣΩ. Σαυτῷ δὲ πολὺ νῆ Δί', ἔφη, γελοιότερος. ἦν δὲ καὶ ὑφ' ἱππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ τὴν ἱππικὴν καὶ πάνυ εὐπόρους ὄντας, καὶ ἅμα ἀγαλλομένους ἐπὶ τῷ κέρδει;

ΚΡ. Οὐκοῦν τούτους μὲν καὶ ἐγὼ ὁρῶ καὶ οἶδα ἐκατέρους, καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων γίγνομαι.

- 9 ΣΩ. Θεᾷ γὰρ αὐτοὺς ἥπερ τοὺς τραγῳδοὺς τε καὶ κωμῳδοὺς, οὐχ ὅπως ποιητῆς (οἶμαι) γένη, ἀλλ' ὅπως ἡσθῆς ἰδὼν τι ἡ ἀκούσας· καὶ ταῦτα μὲν ἴσως οὕτως ὀρθῶς ἔχει, οὐ γὰρ ποιητῆς

βούλει γενέσθαι, ἵππικῇ δ' ἀναγκαζόμενος χρῆσθαι οὐ μῶρος 3
οἷε εἶναι εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσει τούτου τοῦ ἔργου,
ἄλλως τε καὶ τῶν αὐτῶν ὄντων ἀγαθῶν εἰς τε τὴν χρῆσιν καὶ
κερδαλέων εἰς πώλησιν ὄντων ;

ΚΡ. Πωλοδαμενῖν με κελεύεις, ὦ Σώκρατες ; 10

ΣΩ. Οὐ μὰ Δί' οὐδέν τι μᾶλλον ἢ καὶ γεωργοὺς ἐκ παιδίων
ὠνούμενον κατασκευάζειν, ἀλλ' εἶναί τινές μοι δοκοῦσιν ἡλικίαι
καὶ ἵππων καὶ ἀνθρώπων, αἱ εὐθύς τε χρησιμοί εἰσι καὶ ἐπὶ τὸ
βέλτιον ἐπιδιδόασιν. ἔχω δ' ἐπιδείξει καὶ γυναιξὶ ταῖς γαμεταῖς
τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς ἔχειν αὐτὰς εἰς τὸ
συναύξειν τοὺς οἴκους, τοὺς δὲ ἧ οἱ πλεῖστοι λυμαίνονται.

ΚΡ. Καὶ τούτου πότερον χρή, ὦ Σώκρατες, τὸν ἄνδρα 11
αἰτιάσθαι ἢ τὴν γυναῖκα ;

ΣΩ. Πρόβατον μὲν, ἔφη ὁ Σωκράτης, ὡς ἐπὶ τὸ πολὺ ἦν
κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ὡς ἐπὶ τὸ πολὺ
ἦν κακουργῇ, τὸν ἵππέα κακίζομεν· τῆς δὲ γυναικός, εἰ μὲν
διδασκομένη ὑπὸ τοῦ ἀνδρὸς τὰγαθὰ κακοποιεῖ, ἴσως δικαίως
ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ κατὰ
ἀνεπιστήμονι τούτων χρῶτο, ἄρ' οὐ δικαίως ἂν ὁ ἀνὴρ τὴν
αἰτίαν ἔχοι ; πάντως δ', ἔφη, ὦ Κριτόβουλε, φίλοι γάρ ἐσμεν 12
οἱ παρόντες, ἀπαληθεύσαι πρὸς ἡμᾶς. ἔστιν ὅτῃ ἄλλῃ τῶν
σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί ;

ΚΡ. Οὐδενί, ἔφη.

ΣΩ. Ἔστι δὲ ὅτῃ ἐλάττονα διαλέγει ἢ τῇ γυναικί ;

ΚΡ. Εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.

ΣΩ. Ἐγγυας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ὡς ἡδύνατο 13
ἐλάχιστα ἑωρακυῖαν καὶ ἀκηκουῖαν ;

ΚΡ. Μάλιστα.

ΣΩ. Οὐκοῦν πολὺ θαυμαστότερον εἴ τι ὦν δεῖ λέγειν ἢ
πράττειν ἐπίστατο ἢ εἰ ἐξαμαρτάνοι.

ΚΡ. Οἷς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὦ Σώκρατες, 14
ἢ αὐτοὶ ταύτας ἐπαίδευσαν ;

3 ΣΩ. Οὐδὲν οἶον τὸ ἐπισκοπεῖσθαι· συστήσω δέ σοι ἐγὼ
καὶ Ἀσπασίαν, ἣ ἐπιστημονέστερον ἐμοῦ σοι ταῦτα πάντα
15 ἐπιδείξει. νομίζω δὲ γυναῖκα κοινωνὸν ἀγαθὴν οἴκου οὔσαν
πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν
γὰρ εἰς τὴν οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα ὥς
ἐπὶ τὸ πολύ, δαπανᾶται δὲ διὰ τῶν τῆς γυναικὸς ταμιευμάτων
τὰ πλείεστα· καὶ εὖ μὲν τούτων γιγνομένων αὖξονται οἱ οἴκοι,
16 κακῶς δὲ τούτων πραττομένων οἱ οἴκοι μειοῦνται. οἶμαι δέ σοι
καὶ τῶν ἄλλων ἐπιστημῶν τοὺς ἀξίως λόγου ἐκάστην ἐργαζο-
μένους ἔχειν ἂν ἐπιδείξαι σοι, εἴ τι προσδεῖσθαι νομίζεις.

4

IV.

1 ΚΡ. Ἀλλὰ πάσας μὲν τί σε δεῖ ἐπιδεικνύναι, ὦ Σώκρατες;
ἔφη ὁ Κριτόβουλος· οὔτε γὰρ κτήσασθαι πασῶν τῶν τεχνῶν
ἐργάτας ῥάδιον οἴους δεῖ, οὔτε ἔμπειρον γενέσθαι αὐτῶν οἶόν τε,
ἀλλ' αἱ δοκοῦσι κάλλιστα τῶν ἐπιστημῶν καὶ ἐμοὶ πρόποι ἂν
μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ αὐτὰς ἐπιδείκνυε καὶ
τοὺς πράττοντας αὐτάς, καὶ αὐτὸς δὲ ὅ τι δύνασαι συνωφέλει
εἰς ταῦτα διδάσκων.

2 ΣΩ. Ἀλλὰ καλῶς, ἔφη, λέγεις, ὦ Κριτόβουλε. καὶ γὰρ αἱ
γε βαναυσικαὶ καλούμεναι καὶ ἐπὶ ῥρητοὶ εἰσι, καὶ εἰκότως
μέντοι πάνυ ἀδοξοῦνται πρὸς τῶν πόλεων. καταλυμαίνονται
γὰρ τὰ σώματα τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων,
ἀναγκάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔναι δὲ καὶ πρὸς
πῦρ ἡμερεύειν. τῶν δὲ σωματῶν θηλυννομένων καὶ αἱ ψυχαὶ
3 πολὺ ἄρρωστοτέραι γίνονται. καὶ ἀσχολίας δὲ μάλιστα
ἔχουσι καὶ φίλων καὶ πόλεως συνεπιμελεῖσθαι αἱ βαναυσικαὶ
καλούμεναι. ὥστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ φίλοις
χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες εἶναι. καὶ ἐν ἐνίαις
μὲν τῶν πόλεων, μάλιστα δὲ ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι,
οὐδ' ἔξεστι τῶν πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἐργάζεσθαι.

4 ΚΡ. Ἡμῖν δὲ δὴ ποίαις συμβουλεύεις, ὦ Σώκρατες, χρῆσθαι;

ΣΩ. Ἄρ', ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν Περσῶν 4
 βασιλέα μιμήσασθαι; ἐκείνον γάρ φασιν ἐν τοῖς καλλίστοις τε
 καὶ ἀναγκαιοτάτοις ἡγούμενον εἶναι ἐπιμελήμασι γεωργίαν τε
 καὶ τὴν πολεμικὴν τέχνην τούτων ἀμφοτέρων ἰσχυρῶς ἐπιμε-
 λείσθαι.

ΚΡ. καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε, Καὶ τοῦτο, ἔφη, 5
 πιστεύεις, ὦ Σώκρατες, βασιλέα τὸν Περσῶν γεωργίας τι
 συνεπιμελεῖσθαι;

ΣΩ. Ὡδ' ἄν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ὦ Κριτό-
 βουλε, ἴσως ἂν καταμάθοιμεν εἴ τί συνεπιμελεῖται. τῶν μὲν
 γὰρ πολεμικῶν ἔργων ὁμολογοῦμεν αὐτὸν ἰσχυρῶς ἐπιμε-
 λείσθαι, ὅτι ἐξ ὀπόσων περ ἔθνων δασμοὺς λαμβάνει τέταχε
 τῷ ἄρχοντι ἐκάστῳ εἰς ὀπόσους δεῖ διδόναι τροφὴν ἵππέας καὶ
 τοξότας καὶ σφενδονήτας καὶ γερροφόρους, οἵτινες τῶν τε ὑπ'
 αὐτοῦ ἄρχομένων ἱκανοὶ ἔσονται κρατεῖν, καὶ ἦν πολέμιοι ἐπίω-
 σιν, ἀρήξουσιν τῇ χώρᾳ, χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς 6
 ἀκροπόλεσι τρέφει· καὶ τὴν μὲν τροφὴν τοῖς φρουροῖς δίδωσιν
 ὁ ἄρχων ᾧ τοῦτο προστέτακται, βασιλεὺς δὲ κατ' ἐνιαυτὸν
 ἐξέτασιν ποιεῖται τῶν μισθοφόρων καὶ τῶν ἄλλων οἷς ὥπλίσθαι
 προστέτακται, καὶ πάντας ἅμα συνάγων πλὴν τοὺς ἐν ταῖς
 ἀκροπόλεσιν ἔνθα δὴ ὁ σύλλογος καλεῖται· καὶ τοὺς μὲν ἀμφὶ
 τὴν ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ πρόσω ἀποικοῦντας
 πιστοὺς πέμπει ἐπισκοπεῖν· καὶ οἱ μὲν ἂν φαίνωνται τῶν 7
 φρουράρχων καὶ τῶν χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν
 τὸν τεταγμένον ἔκπλεων ἔχοντες, καὶ τούτους δοκίμοις ἵπποις
 τε καὶ ὄπλοις κατεσκευασμένους παρέχωσι, τούτους μὲν τοὺς
 ἄρχοντας καὶ ταῖς τιμαῖς αὖξει καὶ δώροις μεγάλοις καταπλου-
 τίζει, οὓς δ' ἂν εὖρη τῶν ἀρχόντων ἢ καταμελοῦντας τῶν φρουρῶν
 ἢ κατακερδαίνοντας, τούτους χαλεπῶς κολάζει καὶ παύων τῆς
 ἀρχῆς ἄλλους ἐπιμελητὰς καθίστησι. τῶν μὲν δὴ πολεμικῶν
 ἔργων ταῦτα ποιῶν δοκεῖ ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι.
 ἔτι δὲ ὀπόσῃ μὲν τῆς χώρας διελαύνων ἐφορᾷ αὐτὸς καὶ 8

- 4 δοκιμάζει, ὁπόσῃν δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς ἐπισκοπεῖται. καὶ οὓς μὲν ἂν αἰσθάνηται τῶν ἀρχόντων συνοικουμένην τε τὴν χώραν παρεχομένους καὶ ἐνεργὸν οὖσαν τὴν γῆν καὶ πλήρη δένδρων τε ὧν ἐκάστη φέρει καὶ καρπῶν, τούτοις μὲν χώραν τε ἄλλην προστίθῃσι καὶ δώροις κοσμεῖ καὶ ἔδραις ἐντίμοις γεραίρει, οἷς δ' ἂν ὀρᾷ ἀργὸν τε τὴν χώραν οὖσαν καὶ ὀλιγάνθρωπον ἢ διὰ χαλεπότητα ἢ δι' ὕβριν ἢ δι' ἀμέλειαν, τούτους δὲ κολάζων καὶ παύων τῆς ἀρχῆς ἀρχοντας ἄλλους
- 9 καθίστησι. ταῦτα ποιῶν δοκεῖ οὐχ ἥττον ἐπιμελεῖσθαι ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων ἢ ὅπως εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων, καὶ εἰσὶ δ' αὐτῷ οἱ ἀρχοντες διατεταγμένοι ἐφ' ἐκάτερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἀρχουσι τῶν κατοικούντων τε καὶ τῶν ἐργατῶν, καὶ δασμοὺς ἐκ τούτων
- 10 ἐκλέγουσιν, οἱ δ' ἀρχουσι τῶν ὠπλισμένων φρουρῶν. κἂν μὲν ὁ φρούραρχος μὴ ἱκανῶς τῇ χώρᾳ ἀρῇγη, ὁ τῶν ἐνοικούντων ἀρχων καὶ τῶν ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ φρουράρχου, ὅτι οὐ δύνανται ἐργάζεσθαι διὰ τὴν ἀφυλαξίαν, ἣν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς ἔργοις ὁ ἀρχων ὀλιγάνθρωπόν τε παρέχεται καὶ ἀργὸν τὴν χώραν, τοῦτου αὖ κατηγορεῖ
- 11 ὁ φρούραρχος. καὶ γὰρ σχεδόν τι οἱ κακῶς τὴν χώραν ἐργαζόμενοι οὔτε τοὺς φρουροὺς τρέφουσιν οὔτε τοὺς δασμοὺς δύνανται ἀποδιδόναι. ὅπου δ' ἂν σατράπης καθιστῇται, οὗτος ἀμφοτέρων τούτων ἐπιμελεῖται.
- 12 ΚΡ. ἐκ τούτων ὁ Κριτόβουλος εἶπεν, Οὐκοῦν εἰ μὲν δὴ ταῦτα ποιεῖ βασιλεὺς, ὦ Σώκρατες, οὐδὲν ἔμοιγε δοκεῖ ἥττον τῶν γεωργικῶν ἔργων ἐπιμελεῖσθαι ἢ τῶν πολεμικῶν.
- 13 ΣΩ. Ἔτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὁπόσαις τε χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, ἐπιμελεῖται τούτων ὅπως κῆποί τε ἔσονται οἱ παράδεισοι καλούμενοι πάντων καλῶν τε καγαθῶν μεστοὶ ὅσα ἡ γῆ φύειν ἐθέλει, καὶ ἐν τούτοις αὐτὸς τὰ πλείεστα διατρίβει, ὅταν μὴ ἡ ὥρα τοῦ ἔτους ἐξείργῃ.
- 14 ΚΡ. Νῆ Δί', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὦ

Σώκρατες, ἔνθα γε διατρίβει αὐτός, καὶ ὅπως ὡς κάλλιστα 4
κατεσκευασμένοι ἔσονται οἱ παράδεισοι ἐπιμελεῖσθαι δένδρεσι
καὶ τοῖς ἄλλοις ἅπασι καλοῖς ὅσα ἡ γῆ φύει.

ΣΩ. Φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, καὶ 15
ὅταν δῶρα διδῶ ὁ βασιλεὺς, πρῶτον μὲν εἰσκαλεῖν τοὺς πολέμῳ
ἀγαθοὺς γεγονότας, ὅτι οὐδὲν ὄφελος πολλὰ ἀροῦν, εἰ μὴ εἶεν
οἱ ἀρήξοντες· δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας
ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδ' ἂν οἱ ἄλκιμοι
δύναιτο ζῆν, εἰ μὴ εἶεν οἱ ἐργαζόμενοι. λέγεται δὲ καὶ Κῦρός 16
ποτε, ὅσπερ εὐδοκιμώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς
ἐπὶ τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἂν δικαίως τὰ ἀμφοτέρων
δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ ἄριστος εἶναι ἔφη
χώραν καὶ ἀρήγειν τοῖς κατεσκευασμένοις.

ΚΡ. Κῦρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὦ Σώκρατες, 17
καὶ ἐπηγάλλετο οὐδὲν ἡττον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρᾳ
ἐνεργοὺς ποιεῖν καὶ κατασκευάζειν ἢ ἐπὶ τῷ πολεμικῷ εἶναι.

ΣΩ. Καὶ ναὶ μὰ Δί', ἔφη ὁ Σωκράτης, Κῦρός γε, εἰ 18
ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, καὶ τούτου τεκμήρια
ἄλλα τε πολλὰ παρέσχηται καὶ ὁπότε περὶ τῆς βασιλείας τῷ
ἀδελφῷ ἐπορεύετο μαχόμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται
αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλαὶ
μυριάδες πρὸς Κῦρον. ἐγὼ δὲ καὶ τοῦτο ἡγοῦμαι μέγα τεκμή- 19
ριον ἄρχοντος ἀρετῆς εἶναι, ὃ ἂν ἐκόντες πείθονται καὶ ἐν τοῖς
δεινοῖς παραμένειν ἐθέλωσιν. ἐκείνῳ δὲ καὶ οἱ φίλοι ζῶντί τε
συνεμάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ τὸν
νεκρὸν μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος δ' ἔτυχεν ἐπὶ τῷ
εὐνύνῳ κέρατι τεταγμένος. οὗτος τοίνυν ὁ Κῦρος λέγεται 20
Λυσάνδρῳ, ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα,
ἄλλα τε φιλοφρονεῖσθαι, ὡς αὐτὸς ἔφη ὁ Λύσανδρος ξένῳ
ποτέ τι ἐν Μεγάροις διηγούμενος, καὶ τὸν ἐν Σάρδεσι παρά-
δεισον ἐπιδεικνύναι αὐτὸν ἔφη. ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ 21
Λύσανδρος ὡς καλὰ μὲν τὰ δένδρα εἴη, δι' ἴσου δὲ τὰ πεφυ-

- 4 τευμένα, ὀρθοὶ δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα καλῶς εἶη, ὅσμαι δὲ πολλαὶ καὶ ἡδεῖαι συμπαρομαρτοῖεν αὐτοῖς περιπατοῦσιν, καὶ ταῦτα θαυμάζων εἶπεν, Ἄλλ' ἐγὼ τοι, ὦ Κῦρε, πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος
22 ἕκαστα τούτων. ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναί τε καὶ εἰπεῖν, Ταῦτα τοίνυν, ὦ Λύσανδρε, ἐγὼ πάντα καὶ διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, φάναι, ἃ καὶ ἐφύτευσα
23 αὐτός. καὶ ὁ Λύσανδρος ἔφη, ἀποβλέψας εἰς αὐτὸν καὶ ἰδὼν τῶν τε ἱματίων τὸ κάλλος ὧν εἶχε καὶ τῆς ὁσμῆς αἰσθόμενος καὶ τῶν στρεπτῶν καὶ τῶν ψελίων τὸ κάλλος καὶ τοῦ ἄλλου κόσμου οὗ εἶχεν, εἰπεῖν, Τί λέγεις, φάναι, ὦ Κῦρε; ἥ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι ἐφύτευσας; καὶ τὸν Κῦρον ἀποκρί-
24 νασθαι, Θαυμάζεις τοῦτο, ἔφη, ὦ Λύσανδρε; ὁμνυμί σοι τὸν Μίθρην, ὅταν περ ὑγιαίνω, μηπώποτε δειπνήσαι πρὶν ἰδρῶσαι ἢ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν ἔργων μελετῶν ἢ αἰεὶ ἐν
25 γέ τι φιλοτιμούμενος. καὶ αὐτὸς μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα δεξιῶσασθαι τε αὐτὸν καὶ εἰπεῖν, Δικαίως μοι δοκεῖς, ὦ Κῦρε, εὐδαίμων εἶναι· ἀγαθὸς γὰρ ὧν ἀνὴρ εὐδαιμονεῖς.

5

V.

- 1 Ταῦτα δέ, ὦ Κριτόβουλε, ἐγὼ διηγοῦμαι, ἔφη ὁ Σωκράτης, ὅτι τῆς γεωργίας οὐδ' οἱ πάνν μακάριοι δύνανται ἀπέχεσθαι. εἴοικε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡδυνάθειά τις καὶ οἴκου αὔξησις καὶ σωμάτων ἄσκησις εἰς τὸ δύνασθαι ὅσα ἀνδρὶ
2 ἐλευθέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ' ὧν ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ γῆ φέρει ἐργαζομένοις, καὶ ἀφ' ὧν τοίνυν ἡδυνπα-
3 θοῦσι, προσεπιφέρει· ἔπειτα δὲ ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα καὶ οἷς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων ὁσμῶν καὶ θεαμάτων παρέχει· ἔπειτα δὲ ὅσα πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ προβατευτικὴ τέχνη συνήπται

τῇ γεωργίᾳ, ὥστε ἔχειν καὶ θεοὺς ἐξαρέσκεσθαι θύοντας καὶ 5
 αὐτοὺς χρῆσθαι. παρέχουσα δ' ἀφθονώτατα τὰγαθὰ οὐκ ἔα 4
 ταῦτα μετὰ μαλακίας λαμβάνειν, ἀλλὰ ψύχῃ τε χειμῶνος καὶ
 θάλλῃ θέρους ἐθίζει καρτερεῖν. καὶ τοὺς μὲν αὐτουργοὺς διὰ
 τῶν χειρῶν γυμνάζουσα ἰσχὺν αὐτοῖς προστίθῃσι, τοὺς δὲ τῇ
 ἐπιμελείᾳ γεωργοῦντας ἀνδρίζει πρῶί τε ἐγείρουσα καὶ πορεύ-
 εσθαι σφοδρῶς ἀναγκάζουσα. καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ
 ἄστει αἰ ἐν ὥρᾳ αἱ ἐπικαιριώταται πράξεις εἰσὶν. ἔπειτα ἦν τε 5
 σὺν ἵππῳ ἀρήγειν τις τῇ πόλει βούληται, τὸν ἵππον ἱκανωτάτῃ
 ἢ γεωργία συντρέφειν, ἦν τε πεζῇ, σφοδρὸν τὸ σῶμα παρέχει.
 θήραις τε ἐπιφιλοπονεῖσθαι συνεπαίρει τι ἢ γῇ καὶ κυσὶν εὐπέ-
 τειαν τροφῆς παρέχουσα καὶ θηρία συμπαρατρέφουσα. ὠφελού- 6
 μενοι δὲ καὶ οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς γεωργίας ἀντωφελοῦσι
 τὸν χώρον, ὁ μὲν ἵππος πρῶί τε κομίζων τὸν κηδόμενον εἰς τὴν
 ἐπιμέλειαν καὶ ἐξουσίαν παρέχων ὅψε ἀπιέναι, αἱ δὲ κύνες τὰ
 τε θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν καὶ προβάτων καὶ τῇ
 ἐρημίᾳ τὴν ἀσφάλειαν συμπαρέχουσαι. παρορμᾷ δέ τι καὶ 7
 εἰς τὸ ἀρήγειν σὺν ὅπλοις τῇ χώρᾳ καὶ ἡ γῇ τοὺς γεωργοὺς ἐν
 τῷ μέσῳ τοὺς καρποὺς τρέφουσα τῷ κρατοῦντι λαμβάνειν.
 καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ πηδῆσαι τίς ἱκανωτέρους τέχνη 8
 γεωργίας παρέχεται; τίς δὲ τοῖς ἐργαζομένοις πλείω τέχνη
 ἀντιχαρίζεται; τίς δὲ ἥδιον τὸν ἐπιμελόμενον δέχεται, προτεί-
 νουσα προσίοντι λαβεῖν ὃ τι χρήζει; τίς δὲ ξένους ἀφθονώ-
 τερον δέχεται; χειμάσαι δὲ πυρὶ ἀφθόνῳ καὶ θερμοῖς λουτροῖς 9
 ποῦ πολὺ πλείων εὐμάρεια ἢ ἐν χώρῳ τῷ; ποῦ δὲ ἥδιον
 θερίσαι ὕδασι τε καὶ πνεύμασι καὶ σκιαῖς ἢ κατ' ἀγρόν; τίς δὲ 10
 ἄλλη θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἢ ἑορτὰς πληρεσ-
 τέρας ἀποδεικνύει; τίς δὲ οἰκέταις προσφιλεστέρα ἢ γυναικὶ
 ἡδίων ἢ τέκνοις ποθεινότερα ἢ φίλοις εὐχαριτωτέρα; ἐμοὶ μὲν 11
 θαυμαστὸν δοκεῖ εἶναι εἴ τις ἐλεύθερος ἄνθρωπος ἢ κτῆμά τι
 τούτου ἥδιον κέκτηται ἢ ἐπιμέλειαν ἡδῶ τινὰ ταύτης ἡὔρηκεν
 ἢ ὠφελιμωτέραν εἰς τὸν βίον. ἔτι δὲ ἡ γῇ θέλουσα τοὺς 12

- 5 δυναμένους καταμανθάνειν καὶ δικαιοσύνην διδάσκει· τοὺς γὰρ
- 13 ἄριστα θεραπεύοντας αὐτὴν πλείστα ἀγαθὰ ἀντιποιεῖ. ἐὰν δ' ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν ἔργων στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμενοι καὶ σφοδρῶς καὶ ἀνδρικῶς παιδευόμενοι, οὗτοι εὖ παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ σώματα, ἦν μὴ θεὸς ἀποκωλύῃ, δύνανται ἰόντες εἰς τὰς τῶν ἀποκωλυόντων λαμβάνειν ἀφ' ὧν θρέψονται. πολλάκις δ' ἐν τῷ πολέμῳ καὶ ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις τὴν τροφὴν μαστεύειν ἢ σὺν τοῖς γεωργικαῖς ὀργάνοις.
- 14 συμπαιδεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γεωργία. ἐπὶ τε γὰρ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ ἰέναι, τῆς τε γῆς
- 15 σὺν ἀνθρώποις ἐστὶν ἡ ἐργασία. τὸν οὖν μέλλοντα εὖ γεωργήσῃν δεῖ τοὺς ἐργαστῆρας καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι ἐθέλοντας· τὸν δὲ ἐπὶ πολεμίους ἄγοντα ταῦτά δεῖ μηχανᾶσθαι δωρούμενόν τε τοῖς ποιοῦσιν ἃ δεῖ ποιεῖν τοὺς
- 16 ἀγαθοὺς καὶ κολάζοντα τοὺς ἀτακτοῦντας. καὶ παρακελεύεσθαι δὲ πολλάκις οὐδὲν ἥττον δεῖ τοῖς ἐργάταις τὸν γεωργὸν ἢ τὸν στρατηγὸν τοῖς στρατιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἥττον οἱ δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον,
- 17 ὅπως μένειν ἐθέλωσι. καλῶς δὲ κἀκεῖνος εἶπεν ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν εἶναι. εὖ μὲν γὰρ φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι τέχναι ἅπασαι, ὅπου δ' ἂν ἀναγκασθῇ ἡ γῆ χερσεύειν, ἀποσβέννυνται καὶ αἱ ἄλλαι τέχναι σχεδόν τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.
- 18 ΚΡ. ἀκούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν, Ἄλλὰ ταῦτα μὲν ἔμοιγε, ὦ Σώκρατες, καλῶς δοκεῖς λέγειν· ὅτι δὲ τῆς γεωργικῆς τὰ πλείστα ἐστὶν ἀνθρώπῳ ἀδύνατα προνοῆσαι, καὶ γὰρ χάλαζαι καὶ πάχναι ἐνίοτε καὶ αὖχμοι καὶ ὄμβροι ἐξαίσιοι καὶ ἐρυσίβαι καὶ ἄλλα πολλάκις τὰ καλῶς ἐγνωσμένα καὶ πεποιημένα ἀφαιροῦνται· καὶ πρόβατα δ' ἐνίοτε κάλλιστα τεθραμμένα νόσος ἐλθοῦσα κάκιστα ἀπώλεσεν.
- 19 ΣΩ. ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν, Ἄλλ' ὦμην

ἔγωγέ σε, ὦ Κριτόβουλε, εἰδέναι ὅτι οἱ θεοὶ οὐδὲν ἡττόν εἰσι 5
 κύριοι τῶν ἐν τῇ γεωργίᾳ ἔργων ἢ τῶν ἐν τῷ πολέμῳ. καὶ
 τοὺς μὲν ἐν τῷ πολέμῳ ὁρᾷς οἶμαι πρὸ τῶν πολεμικῶν πράξεων
 ἐξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυσίαις καὶ
 οἰωνοῖς ὃ τι τε χρὴ ποιεῖν καὶ ὃ τι μὴ· περὶ δὲ τῶν γεωργικῶν 20
 πράξεων ἡττον οἶει δεῖν τοὺς θεοὺς ἱλάσκεσθαι; εὖ γὰρ ἴσθι,
 ἔφη, ὅτι οἱ σώφρονες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ
 βοῶν καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων γε δὴ τῶν
 κτημάτων τοὺς θεοὺς θεραπεύουσιν.

VI.

6

ΚΡ. Ἀλλὰ ταῦτα μὲν, ἔφη, ὦ Σώκρατες, καλῶς μοι δοκεῖς 1
 λέγειν, κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς ἄρχεσθαι παντὸς
 ἔργου, ὥς τῶν θεῶν κυρίων ὄντων οὐδὲν ἡττον τῶν εἰρηνικῶν ἢ
 τῶν πολεμικῶν ἔργων. ταῦτα μὲν οὖν πειρασόμεθα οὕτω
 ποιεῖν. σὺ δ' ἡμῖν ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες,
 πειρῶ τὰ τούτων ἐχόμενα διεκπεραίνειν, ὥς καὶ νῦν μοι δοκῶ
 ἀκηκοῦς ὅσα εἶπες μᾶλλον τι ἤδη διορᾶν ἢ πρόσθεν ὃ τι χρὴ
 ποιῶντα βιοτεύειν.

ΣΩ. Τί οὖν, ἔφη ὁ Σωκράτης ἄρα, εἰ πρῶτον μὲν ἐπανελ- 2
 θοιμεν ὅσα μὲν ὁμολογοῦντες διεληλύθαμεν, ἕν' ἣν πως δυνώ-
 μεθα πειραθῶμεν οὕτω καὶ τὰ λοιπὰ διεξιέναι συνομολογοῦντες;

ΚΡ. Ἢδὺ γοῦν ἔστιν, ἔφη ὁ Κριτόβουλος, ὥσπερ καὶ 3
 χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν, οὕτω καὶ
 λόγων κοινωνοῦντας περὶ ὧν ἂν διαλεγόμεθα συνομολογοῦντας
 διεξιέναι.

ΣΩ. Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μὲν τινος ἔδοξεν 4
 ἡμῖν ὄνομα εἶναι ἡ οἰκονομία, ἡ δὲ ἐπιστήμη αὕτη ἐφαίνετο ἢ
 οἴκους δύνανται αὖξιν ἄνθρωποι, οἶκος δ' ἡμῖν ἐφαίνετο ὅπερ
 κτήσις ἢ σύμπασα, κτήσιν δὲ τοῦτο ἔφαμεν εἶναι ὃ τι ἐκάστω
 εἶη ὠφέλιμον εἰς τὸν βίον, ὠφέλιμα δὲ ὄντα ἡύρίσκετο πάντα
 ὅπόσοις τις ἐπίσταιτο χρῆσθαι. πάσας μὲν οὖν τὰς ἐπιστήμας 5

- 6 οὔτε μαθεῖν οἷόν τε ἡμῖν ἐδόκει, συναποδοκιμάζειν τε ταῖς πόλεσι τὰς βανανσικὰς καλουμένας τέχνας, ὅτι καὶ τὰ σώματα
 6 καταλυμαίνεσθαι δοκοῦσι καὶ τὰς ψυχὰς καταγνύναι. τεκμήριον δὲ σφάεσται γενέσθαι ἂν τούτου ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν ἰόντων διακαθίσας τις τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς ἐκατέρους ἐπερωτῇ πότερα δοκεῖ ἀρήγειν τῇ
 7 χώρᾳ ἢ ὑφεμένους τῆς γῆς τὰ τεῖχη διαφυλάττειν. οὕτω γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν ἔχοντας ὥόμεθ' ἂν ψηφίζεσθαι ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχεσθαι, ἀλλ' ὅπερ πεπαίδευνται καθή-
 8 σθαι μήτε πονοῦντας μήτε κινδυνεύοντας. ἐδοκιμάσαμεν δὲ ἀνδρὶ καλῷ τε καγαθῷ ἐργασίαν εἶναι καὶ ἐπιστήμην κρατίστην
 9 γεωργίαν, ἀφ' ἧς τὰ ἐπιτήδεια ἀνθρωποὶ πορίζονται. αὕτη γὰρ ἢ ἐργασία μαθεῖν τε ῥάσθη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι, καὶ τὰ σώματα κάλλιστά τε καὶ εὐρωστότατα παρέχεσθαι, καὶ ταῖς ψυχαῖς ἡκιστα ἀσχολίαν παρέχειν φίλων τε
 10 καὶ πόλεως συνεπιμελείσθαι. συμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ εἰς τὸ ἀλκίμους εἶναι ἢ γεωργία ἔξω τῶν ἐρυμάτων τὰ ἐπιτήδεια φύουσά τε καὶ τρέφουσα τοῖς ἐργαζομένοις. διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸς τῶν πόλεων αὕτη ἢ βιοτεία, ὅτι καὶ πολίτας ἀρίστους καὶ εὐνουστάτους παρέχεσθαι δοκεῖ τῷ κοινῷ.
- 11 ΚΡ. καὶ ὁ Κριτόβουλος, Ὅτι μὲν, ὦ Σώκρατες, κάλλιστόν τε καὶ ἄριστον καὶ ἡδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι πάννυ μοι δοκῶ πεπεισθαι ἱκανῶς· ὅτι δὲ ἔφησθα καταμαθεῖν τὰ αἷτια τῶν τε οὕτω γεωργούντων ὥστε ἀπὸ τῆς γεωργίας ἀφθόνης ἔχειν ὧν δέονται καὶ τῶν οὕτως ἐργαζομένων ὥς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, καὶ ταῦτ' ἂν μοι δοκῶ ἡδέως, ἑκάτερα ἀκούειν σου, ὅπως ἂ μὲν ἀγαθὰ ἐστί ποιῶμεν, ἂ δὲ βλαβερὰ μὴ ποιῶμεν.
- 12 ΣΩ. Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἦν σοι ἐξ ἀρχῆς διηγῆσωμαι ὥς συνεγενόμην ποτὲ ἀνδρί, ὃς ἐμοὶ ἐδόκει εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν ἐφ' οἷς

τοῦτο τὸ ὄνομα δικαίως ἐστὶν ὃ καλεῖται καλὸς τε καὶ ἀγαθὸς ἀνὴρ;

ΚΡ. Πάνυ ἂν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἂν οὕτως ἀκούειν, ὥς καὶ ἐγωγε ἐρῶ τούτου τοῦ ὀνόματος ἄξιος γενέσθαι.

ΣΩ. Δέξω τοίνυν σοι, ἔφη ὁ Σωκράτης, ὥς καὶ ἦλθον ἐπὶ 13 τὴν σκέψιν αὐτοῦ. τοὺς μὲν γὰρ ἀγαθοὺς τέκτονας, χαλκέας ἀγαθοὺς, ζωγράφους ἀγαθοὺς, ἀνδριαντοποιούς, καὶ τᾶλλα τὰ τοιαῦτα, πάνυ ὀλίγος μοι χρόνος ἐγένετο ἱκανὸς περιελθεῖν τε καὶ θεάσασθαι τὰ δεδοκιμασμένα καλὰ ἔργα αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο τὸ καλὸς 14 τε καὶ ἀγαθὸς ἐπισκεψαίμην, τί ποτ' ἐργαζόμενοι τοῦτ' ἀξιοῦντο καλεῖσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τινι συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ καλὸς τῷ ἀγαθῷ, ὅντινα 15 ἴδοιμι καλόν, τούτῳ προσῆειν καὶ ἐπειρώμην καταμανθάνειν εἴ που ἴδοιμι προσηρητημένον τῷ καλῷ τὸ ἀγαθόν. ἀλλ' οὐκ 16 ἄρ' εἶχεν οὕτως, ἀλλ' ἐνίοις ἐδόκουν καταμανθάνειν τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς ὄντας τὰς ψυχὰς. ἔδοξεν οὖν μοι ἀφέμενον τῆς καλῆς ὀψευς ἐπ' αὐτῶν τινα ἐλθεῖν τῶν καλουμένων καλῶν τε καὶ ἀγαθῶν. ἐπεὶ οὖν τὸν Ἰσχύμαχον ἤκουον 17 πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν καὶ ξένων καὶ ἀστῶν καλόν τε καὶ ἀγαθὸν ἐπονομαζόμενον, ἔδοξέ μοι τούτῳ πειραθῆναι συγγενέσθαι.

VII.

7

Ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἐλευθερίου στοᾷ 1 καθήμενον, ἐπεὶ μοι ἔδοξε σχολάζειν, προσῆλθον αὐτῷ, καὶ παρακαθιζόμενος εἶπον,

ΣΩ. Τί, ὦ Ἰσχύμαχε, οὐ μάλα εἰωθὼς σχολάζειν κάθησαι; ἐπεὶ τά γε πλείστα ἢ πράττοντά τι ὁρῶ σε ἢ οὐ πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.

ἸΣΧΟΜΑΧΟΣ. Οὐδὲ ἂν νῦν γε, ἔφη ὁ Ἰσχύμαχος, ὦ 2 Σώκρατες, ἑώρας, εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν ἐνθάδε.

- 7 ΣΩ. Ὅταν δὲ μὴ πράττης τι τοιοῦτον, πρὸς τῶν θεῶν, ἔφην ἐγώ, ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγὼ γάρ τοι πάνν βούλομαί σου πυθέσθαι τί ποτε πράττων καλὸς καὶ ἀγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον γε διατρίβεις οὐδὲ τοιαύτη σου ἢ ἕξις τοῦ σώματος καταφαίνεται.
- 3 ἼΣΧ. καὶ ὁ Ἰσχόμαχος γελάσας ἐπὶ τῷ τί ποιῶν καλὸς καὶ ἀγαθὸς κέκλησαι, καὶ ἡσθεῖς, ὥς γ' ἐμοὶ ἔδοξεν, εἶπεν, Ἄλλ' εἰ μὲν ὅταν σοι διαλέγωνται περὶ ἐμοῦ τινες καλοῦσί με τοῦτο τὸ ὄνομα οὐκ οἶδα· οὐ γὰρ δὴ ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας ἢ χορηγίας, οὐδεῖς, ἔφη, ζητεῖ τὸν καλόν τε καὶ ἀγαθόν, ἀλλὰ σαφῶς, ἔφη, ὀνομάζοντές με Ἰσχόμαχον πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τοίνυν, ἔφη, ὦ Σώκρατες, ὃ με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. καὶ γὰρ δὴ, ἔφη, τά γε ἐν τῇ οἰκίᾳ μου πάνν καὶ αὐτὴ ἢ γυνή ἐστιν ἱκανὴ διοικεῖν.
- 4 ΣΩ. Ἀλλὰ καὶ τοῦτο, ἔφην ἐγωγε, ὦ Ἰσχόμαχε, πάνν ἂν ἡδέως σου πυθοίμην πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναῖκα ὥστ' εἶναι οἷαν δεῖ ἢ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ.
- 5 ἼΣΧ. Καὶ τί ἄν, ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἢ ἔτη μὲν οὐπω πεντεκαίδεκα γεγονυῖα ἦλθε πρὸς ἐμέ, τὸν δ' ἐμπροσθεν χρόνον ἔζη ὑπὸ πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δ' ἀκούσοιτο, ἐλάχιστα
- 6 δ' ἐροίη; οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι εἰ μόνον ἦλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδείξαι, καὶ ἑωρακυῖα ὡς ἔργα ταλάσια θεραπαίναις δίδονται; ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνν καλῶς, ὦ Σώκρατες, ἦλθε πεπαιδευμένη· ὅπερ μέγιστον ἐμοιγε δοκεῖ παιδεῦμα εἶναι καὶ ἀνδρὶ καὶ γυναικί.
- 7 ΣΩ. Τὰ δ' ἄλλα, ἔφην ἐγώ, ὦ Ἰσχόμαχε, αὐτὸς ἐπαίδευσας τὴν γυναῖκα ὥστε ἱκανὴν εἶναι ὧν προσήκει ἐπιμελεῖσθαι;
- ἼΣΧ. Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐ πρὶν γε καὶ ἔθυσα

καὶ ἡῤῥάμην ἐμέ τε τυγχάνειν διδάσκοντα καὶ ἐκείνην μανθά- 7
νουςαν τὰ βέλτιστα ἀμφοτέροις ἡμῖν.

ΣΩ. Οὐκοῦν, ἔφη, ἐγώ, καὶ ἡ γυνή σοι συνέθυε καὶ συνή- 8
χετο ταῦτά ταῦτα ;

ἸΣΧ. Καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑπισχνου-
μένη μὲν πρὸς τοὺς θεοὺς γενέσθαι οἷαν δεῖ, καὶ εὖδηλος ἦν ὅτι
οὐκ ἀμελήσει τῶν διδασκομένων.

ΣΩ. Πρὸς θεῶν, ἔφη, ἐγώ, ὦ Ἰσχόμαχε, τί πρῶτον διδά- 9
σκειν ἤρχου αὐτήν, διηγοῦ μοι ὡς ἐγὼ ταῦτ' ἂν ἡδιόν σου
διηγουμένου ἀκούοιμι ἢ εἴ μοι γυμνικὸν ἢ ἱππικὸν ἀγῶνα τὸν
κάλλιστον διηγοῖο.

ἸΣΧ. καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δ' ; ἔφη, ὦ Σώκρατες, 10
ἐπεὶ ἤδη μοι χειροθήης ἦν καὶ ἐτετιθάσεντο ὥστε διαλέγεσθαι,
ἡρόμην αὐτήν ὥδέ πως· Εἰπέ μοι, ὦ γύναι, ἄρα ἤδη κατε-
νόησας τίνος ποτὲ ἔνεκα ἐγώ τε σὲ ἔλαβον καὶ οἱ σοὶ γονεῖς
ἔδοσαν σε ἐμοί ; ὅτι μὲν γὰρ οὐκ ἀπορία ἦν μεθ' ὅτου ἄλλου 11
ἐκαθεύδομεν ἄν, οἷδ' ὅτι καὶ σοὶ καταφανὲς τοῦτ' ἐστί. βου-
λεύομενος δ' ἐγώ τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ τίν'
ἂν κοινωνὸν βέλτιστον οἴκου τε καὶ τέκνων λάβοιμεν, ἐγώ τε
σὲ ἐξελεξάμην καὶ οἱ σοὶ γονεῖς, ὡς εἰκόασιν, ἐκ τῶν δυνατῶν
ἐμέ. τέκνα μὲν οὖν ἦν θεός ποτε διδῶ ἡμῖν γενέσθαι, τότε 12
βουλευσόμεθα περὶ αὐτῶν ὅπως ὅτι βέλτιστα παιδεύσομεν
αὐτά· κοινὸν γὰρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμάχων καὶ γηρο-
βοσκῶν ὅτι βελτίστων τυγχάνειν· νῦν δὲ δὴ οἶκος ἡμῖν ὅδε 13
κοινός ἐστιν. ἐγώ τε γὰρ ὅσα μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν
ἀποφαίνω, σύ τε ὅσα ἡνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας.
καὶ οὐ τοῦτο δεῖ λογιζεσθαι πότερος ἄρα ἀριθμῶ πλείω συμ-
βέβληται ἡμῶν, ἀλλ' ἐκεῖνο εὖ εἰδέναι ὅτι ὀπότερος ἂν ἡμῶν
βελτίων κοινωνὸς ᾖ, οὗτος τὰ πλείονος ἄξια συμβάλλεται.
ἀπεκρίνατο δέ μοι, ὦ Σώκρατες, πρὸς ταῦτα ἡ γυνή, Τί δ' ἂν 14
ἐγώ σοι, ἔφη, δυναίμην συμπράξαι ; τίς δὲ ἡ ἐμὴ δύναμις ;
ἀλλ' ἐν σοὶ πάντα ἐστίν· ἐμὸν δ' ἔφησεν ἡ μήτηρ ἔργον εἶναι

- 7 σωφρονεῖν. Ναὶ μὰ Δί', ἔφην ἐγώ, ὦ γύναι, καὶ γὰρ ἐμοὶ ὁ
 15 πατήρ. ἀλλὰ σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ γυναικὸς
 οὕτω ποιεῖν ὅπως τά τε ὄντα ὡς βέλτιστα ἔξει καὶ ἄλλα ὅτι
 16 πλείστα ἐκ τοῦ καλοῦ τε καὶ δικαίου προσγενήσεται. Καὶ τί
 δὴ, ἔφη, ὁρᾷς, ἡ γυνή, ὃ τι ἂν ἐγὼ ποιούσα συναύξοιμι τὸν
 οἶκον; Ναὶ μὰ Δί', ἔφην ἐγώ, ἃ τε οἱ θεοὶ ἔφυσάν σε δύνασθαι
 καὶ ὁ νόμος συνεπαίνει, ταῦτα πειρῶ ὡς βέλτιστα ποιεῖν.
 17 Καὶ τί δὴ ταῦτ' ἐστίν; ἔφη ἐκείνη. Οἶμαι μὲν ἔγωγε, ἔφην,
 οὐ τὰ ἐλαχίστου ἄξια, εἰ μὴ πέρ γε καὶ ἡ ἐν τῷ σμήνει
 18 ἡγεμῶν μέλιττα ἐπ' ἐλαχίστου ἁξίοις ἔργοις ἐφέστηκεν. ἐμοὶ
 γάρ τοι, ἔφη φάναι, καὶ οἱ θεοί, ὦ γύναι, δοκοῦσι πολὺ διεσκευ-
 μένως μάλιστα τὸ ζεύγος τοῦτο συντεθεικέναι ὃ καλεῖται θῆλυ
 καὶ ἄρρεν, ὅπως ὅτι ὠφελιμώτατον ἢ αὐτῷ εἰς τὴν κοινωνίαν.
 19 πρῶτον μὲν γὰρ τοῦ μὴ ἐκλιπεῖν ζῶων γένη τοῦτο τὸ ζεύγος
 κεῖται μετ' ἀλλήλων τεκνοποιούμενον, ἔπειτα τὸ γηροβοσκὸς
 κεκτῆσθαι ἑαυτοῖς ἐκ τούτου τοῦ ζεύγους τοῖς γούν ἀνθρώποις
 πορίζεται· ἔπειτα δὲ καὶ ἡ δίαιτα τοῖς ἀνθρώποις οὐχ ὥσπερ
 τοῖς κτήνεσιν ἐστίν ἐν ὑπαίθρῳ, ἀλλὰ στεγνῶν δεῖται δῆλον
 20 ὅτι. δεῖ μέντοι τοῖς μέλλουσιν ἀνθρώποις ἔξειν ὃ τι εἰσοί-
 σουσιν εἰς τὸ στεγνὸν τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαίθρῳ
 ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος καὶ φυτεία καὶ νομαὶ
 ὑπαίθρια ταῦτα πάντα ἔργα ἐστίν· ἐκ τούτων δὲ τὰ ἐπιτήδεια
 21 γίνονται. δεῖ δ' αὖ, ἐπειδὴν ταῦτα εἰσενεχθῇ εἰς τὸ στεγνόν,
 καὶ τοῦ σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δ' ἃ τῶν στεγνῶν
 ἔργα δεόμενά ἐστι. στεγνῶν δὲ δεῖται καὶ ἡ τῶν νεογνῶν
 τέκνων παιδοτροφία, στεγνῶν δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτο-
 ποῦαι δέονται· ὡσαύτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων
 22 ἐργασία. ἐπεὶ δ' ἀμφότερα ταῦτα καὶ ἔργων καὶ ἐπιμελείας
 δεῖται τά τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν, φάναι, εὐθὺς
 παρεσκεύασεν ὁ θεός, ὡς ἐμοὶ δοκεῖ, τὴν μὲν τῆς γυναικὸς
 ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπιμελήματα, τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω.
 23 ῥίγη μὲν γὰρ καὶ θάληη καὶ ὁδοιπορίας καὶ στρατείας τοῦ

ἄνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύνασθαι καρτερεῖν 7
 κατεσκευάσεν· ὥστε τὰ ἔξω ἐπέταξεν αὐτῷ ἔργα· τῇ δὲ γυναικὶ
 ἦτιον τὸ σῶμα δυνατὸν πρὸς ταῦτα φύσας τὰ ἔνδον ἔργα αὐτῇ,
 φάναι ἔφη, προστάξαι μοι δοκεῖ ὁ θεός. εἰδὼς δὲ ὅτι τῇ 24
 γυναικὶ καὶ ἐνέφυσε καὶ προσέταξε τὴν τῶν νεογνῶν τέκνων
 τροφήν καὶ τοῦ στέργειν τὰ νεογνὰ βρέφη πλείον αὐτῇ
 ἐδάσατο ἢ τῷ ἀνδρί. ἐπεὶ δὲ καὶ τὸ φυλάττειν τὰ εἰσενεχ- 25
 θέντα τῇ γυναικὶ προσέταξε, γινώσκων ὁ θεὸς ὅτι πρὸς τὸ
 φυλάττειν οὐ κάκιόν ἐστι φοβεράν εἶναι τὴν ψυχὴν πλείον
 μέρος καὶ τοῦ φόβου ἐδάσατο τῇ γυναικὶ ἢ τῷ ἀνδρί. εἰδὼς
 δὲ ὅτι καὶ ἀρήγειν αὐτῷ δεήσει, εἰάν τις ἀδικῇ, τὸν τὰ ἔξω ἔργα
 ἔχοντα, τούτῳ αὐτῷ πλείον μέρος τοῦ θράσους ἐδάσατο. ὅτι δ' 26
 ἀμφοτέρους δεῖ καὶ διδόναι καὶ λαμβάνειν, τὴν μνήμην καὶ τὴν
 ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέροις κατέθηκεν. ὥστε οὐκ ἂν
 ἔχοις διελεῖν πότερα τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν τούτων
 πλεονεκτεῖ. καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὧν δεῖ εἰς τὸ μέσον 27
 ἀμφοτέροις κατέθηκε, καὶ ἐξουσίαν ἐποίησεν ὁ θεὸς ὁπότερος
 ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ γυνή, τούτον καὶ πλείον
 φέρεσθαι τούτου τοῦ ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς 28
 πάντα ταῦτα ἀμφοτέρων εἶ πεφυκέναι, διὰ τοῦτο καὶ δέονται
 μᾶλλον ἀλλήλων καὶ τὸ ζεύγος ὠφελιμώτερον ἑαυτῷ γεγένηται,
 ἢ τὸ ἕτερον ἑλλείπεται τὸ ἕτερον δυνάμενον. ταῦτα δέ, ἔφη, 29
 δεῖ ἡμᾶς, ὦ γύναι, εἰδότας, ἃ ἑκατέρῳ ἡμῶν προστέτακται ὑπὸ
 τοῦ θεοῦ, πειρᾶσθαι ὅπως ὡς βέλτιστα τὰ προσήκοντα ἑκατέρῳ
 ἡμῶν διαπράττεσθαι. συνεπαινέι δέ, ἔφη φάναι, καὶ ὁ νόμος 30
 αὐτά, συζευγνὺς ἄνδρα καὶ γυναῖκα. καὶ κοινωνοὺς ὥσπερ
 τῶν τέκνων ὁ θεὸς ἐποίησεν, οὕτω καὶ ὁ νόμος τοῦ οἴκου
 κοινωνοὺς καθίστησι. καὶ καλὰ δὲ εἶναι ὁ νόμος ἀποδείκνυσιν
 ἃ ὁ θεὸς ἔφυσεν ἑκάτερον μᾶλλον δύνασθαι. τῇ μὲν γὰρ
 γυναικὶ κάλλιον ἔνδον μένειν ἢ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἰσχίον
 ἔνδον μένειν ἢ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις παρ' ἃ ὁ θεὸς 31
 ἔφυσε ποιεῖ, ἴσως τι καὶ ἀτακτῶν τοὺς θεοὺς οὐ λήθει καὶ δίκην

7 δίδωσιν ἀμελῶν τῶν ἔργων τῶν ἑαυτοῦ ἢ πράττων τὰ τῆς
 32 γυναικὸς ἔργα. δοκεῖ δέ μοι, ἔφην, καὶ ἡ τῶν μελιττῶν ἡγεμὼν
 τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα διαπονεῖσθαι. Καὶ
 33 ποῖα δὲ, ἔφη ἐκείνη, ἔργα ἔχουσα ἡ τῶν μελιττῶν ἡγεμὼν
 ἐξομοιοῦται τοῖς ἔργοις οἷς ἐμὲ δεῖ πράττειν ; Ὅτι, ἔφην ἐγώ,
 ἐκείνη γε ἐν τῷ σμήνῃ μένουσα οὐκ ἔῃ ἀργοὺς τὰς μελίττας
 εἶναι, ἀλλ' ὥς μὲν δεῖ ἔξω ἐργάζεσθαι ἐκπέμπει ἐπὶ τὸ ἔργον,
 καὶ ἂν αὐτῶν ἐκάστη εἰσφέρειν οἷδέ τε καὶ δέχεται, καὶ σώζει
 ταῦτα ἔστ' ἂν δέῃ χρῆσθαι. ἐπειδὰν δὲ ἡ ὥρα τοῦ χρῆσθαι
 34 ἦκη, διανέμει τὸ δίκαιον ἐκάστη. καὶ ἐπὶ τοῖς ἔνδον δ' ἐξ-
 υφαινομένοις κηρίοις ἐφέστηκεν, ὥς καλῶς καὶ ταχέως ὑφαί-
 νηται, καὶ τοῦ γιγνομένου τόκου ἐπιμελεῖται ὥς ἐκτρέφεται·
 ἐπειδὰν δὲ ἐκτραφῇ καὶ ἀξιοεργοὶ οἱ νεοττοὶ γένωνται, ἀποι-
 35 κίζει αὐτοὺς σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι. Ἡ καὶ ἐμὲ οὖν,
 ἔφη ἡ γυνή, δεήσει ταῦτα ποιεῖν ; Δεήσει μέντοι σε, ἔφην ἐγώ,
 ἔνδον τε μένειν καὶ οἷς μὲν ἂν ἔξω τὸ ἔργον ἢ τῶν οἰκετῶν,
 τούτους συνεκπέμπειν, οἷς δ' ἂν ἔνδον ἔργον ἐργαστέον,
 36 τούτων σοὶ ἐπιστατητέον, καὶ τά τε εἰσφερόμενα ἀποδεκτέον,
 καὶ ἂ μὲν ἂν αὐτῶν δέῃ δαπανᾶν, σοὶ διανεμητέον, ἂ δ' ἂν
 περιττεύειν δέῃ, προνοητέον καὶ φυλακτέον ὅπως μὴ ἡ εἰς τὸν
 ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν
 ἔρια εἰσενεχθῇ σοι, ἐπιμελητέον ὅπως οἷς δεῖ ἱμάτια γίννηται.
 καὶ ὃ γε ξηρὸς σῖτος ὅπως καλῶς ἐδώδιμος γίννηται ἐπιμελη-
 37 τέον. ἐν μέντοι τῶν σοὶ προσηκόντων, ἔφην ἐγώ, ἐπιμελημάτων
 ἴσως ἀχαριτώτερον δόξει εἶναι, ὅτι ὅς ἂν κάμνη τῶν οἰκετῶν,
 τούτων σοὶ ἐπιμελητέον πάντων ὅπως θεραπεύηται. Νῆ Δί',
 ἔφη ἡ γυνή, ἐπιχαριτώτατον μὲν οὖν, ἣν μέλλωσί γε οἱ καλῶς
 θεραπευθέντες χάριν εἴσεσθαι καὶ εὐνοώστεροι ἢ πρόσθεν
 38 ἔσεσθαι. καὶ ἐγώ, ἔφη ὁ Ἰσχύομαχος, ἀγασθεὶς αὐτῆς τὴν
 ἀπόκρισιν εἶπον, ὦ γύναι, διὰ τοιαύτας τινὰς προνοίας
 καὶ τῆς ἐν τῷ σμήνῃ ἡγεμόνος αἱ μέλιτται οὕτω διατίθενται
 39 πρὸς αὐτήν, ὥστε ὅταν ἐκείνη ἐκλίπη, οὐδεμία οἶεται τῶν

μελιττῶν ἀπολειπτέον εἶναι, ἀλλ' ἔπονται πᾶσαι ; καὶ ἡ γυνή 7
 μοι ἀπεκρίνατο, Θαυμάζοιμ' ἄν, ἔφη, εἰ μὴ πρὸς σέ μᾶλλον
 τείνει τὰ τοῦ ἡγεμόνος ἔργα ἢ πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ
 τῶν ἔνδον καὶ διανομὴ γελοία τις ἂν οἶμαι φαίνοιτο, εἰ μὴ
 σύγῃ ἐπιμελοῖο ὅπως ἔξωθέν τι εἰσφέροιτο. Γελοία δ' αὖ, 40
 ἔφην ἐγώ, ἡ ἐμὴ εἰσφορὰ φαίνοιτ' ἄν, εἰ μὴ εἴη ὅστις τὰ
 εἰσενεχθέντα σώζοι. οὐχ ὄρας, ἔφην ἐγώ, οἱ εἰς τὸν τετρη-
 μένον πίθον ἀντλεῖν λεγόμενοι ὥς οἰκτείρονται, ὅτι μάτην
 πονεῖν δοκοῦσι ; Νῆ Δί', ἔφη ἡ γυνή, καὶ γὰρ τλήμονές εἰσιν,
 εἰ τοῦτό γε ποιοῦσιν. Ἄλλαι δέ τοι, ἔφην ἐγώ, ἴδιαι ἐπι- 41
 μέλειαι, ὧ γύναι, ἡδεῖαί σοι γίνονται, ὁπότεν ἀνεπιστήμονα
 ταλασίας λαβοῦσα ἐπιστήμονα ποιήσης, καὶ διπλασίου σοι
 ἀξία γένηται, καὶ ὁπότεν ἀνεπιστήμονα ταμιείας καὶ διακονίας
 παραλαβοῦσα ἐπιστήμονα καὶ πιστὴν καὶ διακονικὴν ποιη-
 σαμένη παντὸς ἀξίαν ἔχῃς, καὶ ὁπότεν τοὺς μὲν σῶφρονάς τε
 καὶ ὠφελίμους τῷ σῷ οἴκῳ ἐξῇ σοι εὖ ποιῆσαι, ἐὰν δέ τις
 πονηρὸς φαίνεται, ἐξῇ σοι κολάσαι· τὸ δὲ πάντων ἡδιστον, 42
 ἐὰν βελτίων ἐμοῦ φανῇς, καὶ ἐμὲ σὸν θεράποντα ποιήσῃ, καὶ
 μὴ δέῃ σε φοβεῖσθαι μὴ προΐούσης τῆς ἡλικίας ἀτιμοτέρα ἐν
 τῷ οἴκῳ γένη, ἀλλὰ πιστεύῃς ὅτι πρεσβυτέρα γιγνομένη ὅσῳ
 ἂν καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμείνων γίγνη,
 τοσούτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσει. τὰ γὰρ καλὰ τε 43
 κάγαθά, ἐγὼ ἔφην, οὐ διὰ τὰς ὥραιότητας, ἀλλὰ διὰ τὰς
 ἀρετὰς εἰς τὸν βίον τοῖς ἀνθρώποις ἐπαύξεται. τοιαῦτα μὲν, ὦ
 Σώκρατες, δοκῶ μεμνησθαι αὐτῇ τὰ πρῶτα διαλεχθείς.

VIII.

8

ΣΩ. Ὡ καὶ ἐπέγνως τι, ὦ Ἰσχόμαχε, ἔφην ἐγώ, ἐκ τούτων ἰ
 αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν ἐπιμέλειαν ;

ἸΣΧ. Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν γε οἶδα
 αὐτὴν καὶ ἐρυθρίασασαν σφόδρα ὅτι τῶν εἰσενεχθέντων τι
 αἰτήσαντος ἐμοῦ οὐκ εἶχέ μοι δοῦναι. καὶ ἐγὼ μέντοι ἰδὼν 2

ἀχθεσθεῖσαν αὐτὴν εἶπον, Μηδέν τι, ἔφην, ἀθυμήσης, ὦ
 γύναι, ὅτι οὐκ ἔχεις δοῦναι ὃ σε αἰτῶν τυγχάνω. ἔστι μὲν
 γὰρ πενία αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι
 ἀλυποτέρα δὲ αὕτη ἢ ἔνδεια τὸ ζητοῦντά τι μὴ δύνασθαι
 λαβεῖν ἢ τὴν ἀρχὴν μηδὲ ζητεῖν, εἰδότα ὅτι οὐκ ἔστιν. ἀλλὰ
 γάρ, ἔφην ἐγώ, τούτων οὐ σὺ αἰτία, ἀλλ' ἐγὼ οὐ τάξας σοι
 παρέδωκα ὅπου χρὴ ἕκαστα κείσθαι, ὅπως εἰδῆς ὅπου τε δεῖ
 3 τιθέναι καὶ ὁπόθεν λαμβάνειν. ἔστι δ' οὐδὲν οὕτως, ὦ γύναι,
 οὗτ' εὐχρηστον οὔτε καλὸν ἀνθρώποις ὥς τάξις. καὶ γὰρ
 χορὸς ἐξ ἀνθρώπων συγκεείμενός ἐστιν· ἀλλ' ὅταν μὲν ποιῶσιν
 ὃ τι ἂν τύχῃ ἕκαστος, ταραχὴ τις φαίνεται καὶ θεᾶσθαι ἀτερ-
 πές, ὅταν δὲ τεταγμένως ποιῶσι καὶ φθέγγονται, ἅμα οἱ αὐτοὶ
 4 οὔτοι καὶ ἀξιοθέατοι δοκοῦσιν εἶναι καὶ ἀξιάκουστοι. καὶ
 στρατιὰ γε, ἔφην ἐγώ, ὦ γύναι, ἄτακτος μὲν οὔσα ταραχω-
 δέστατον, καὶ τοῖς μὲν πολεμίοις εὐχειρωτότατον, τοῖς δὲ φίλοις
 ἀγλευκέστατον ὄραν καὶ ἀχρηστότατον, ὄνος ὁμοῦ, ὀπλίτης,
 σκευοφόρος, ψιλός, ἱππεύς, ἄμαξα. πῶς γὰρ ἂν πορευθεῖσαν,
 εἰ ἔχοντες οὕτως ἐπικωλύσωσιν ἀλλήλους, ὃ μὲν βαδίζων τὸν
 τρέχοντα, ὃ δὲ τρέχων τὸν ἑστηκότα, ἢ δὲ ἄμαξα τὸν ἱππέα, ὃ
 5 δὲ ὄνος τὴν ἄμαξαν, ὃ δὲ σκευοφόρος τὸν ὀπλίτην; εἰ δὲ καὶ
 μάχεσθαι δέοι, πῶς ἂν οὕτως ἔχοντες μαχέσαιντο; οἷς γὰρ
 ἀνάγκη αὐτῶν τοὺς ἐπιόντας φεύγειν, οὔτοι ἱκανοὶ εἰσι φεύ-
 6 γοντες καταπατῆσαι τοὺς ὅπλα ἔχοντας. τεταγμένη δὲ στρατιὰ
 κάλλιστον μὲν ἰδεῖν τοῖς φίλοις, δυσχειρωτότατον δὲ τοῖς
 πολεμίοις. τίς μὲν γὰρ οὐκ ἂν φίλος ἡδέως θεάσαιτο ὀπλίτας
 πολλοὺς ἐν τάξει πορευομένους, τίς δ' οὐκ ἂν θαυμάσειεν
 ἱππέας κατὰ τάξεις ἐλαύνοντας, τίς δ' οὐκ ἂν πολέμιος φοβη-
 θεῖη ἰδὼν διηυκρινημένους ὀπλίτας, ἱππέας, πελταστάς, τοξό-
 7 τας, σφενδονήτας, καὶ τοῖς ἄρχουσι τεταγμένως ἐπομένους;
 ἀλλὰ καὶ πορευομένων ἐν τάξει, καὶ πολλὰ μυριάδες ὦσιν,
 ὁμοίως ὥσπερ εἰς ἕκαστος καθ' ἡσυχίαν πάντες πορεύονται·
 8 εἰς γὰρ τὸ κενούμενον αἰεὶ οἱ ὀπισθεν ἐπέρχονται. καὶ τριήρης

δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο φοβερὸν ἐστὶ 8
 πολεμίοις ἢ φίλοις ἀξιοθέατον ἢ ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο
 ἄλντοι ἀλλήλοις εἰσὶν οἱ ἐμπλέοντες ἢ διότι ἐν τάξει μὲν
 κάθηνται, ἐν τάξει δὲ προνεύουσιν, ἐν τάξει δ' ἀναπίπτουσιν,
 ἐν τάξει δ' ἐμβαίνουνσι καὶ ἐκβαίνουνσι; ἢ δ' ἀταξία ὁμοίον τί 9
 μοι δοκεῖ εἶναι οἷόνπερ εἰ γεωργὸς ὁμοῦ ἐμβάλοι κριθὰς καὶ
 πυροὺς καὶ ὄσπρια, κᾶπειτα ὁπότε δέοι ἢ μάζης ἢ ἄρτου ἢ
 ὄψου, διαλέγειν δέοι αὐτῷ ἀντὶ τοῦ λαβόντα διηυκρινημένοις
 χρῆσθαι. καὶ σὺ οὖν, ὦ γύναι, εἰ τοῦ μὲν ταραχου τούτου μὴ 10
 δέοιο, βούλοιο δ' ἀκριβῶς διοικεῖν τὰ ὄντα εἰδέναι καὶ τῶν
 ὄντων εὐπόρως λαμβάνουσα ὅτῳ ἂν δέῃ χρῆσθαι, καὶ ἐμοί, ἐάν
 τι αἰτῶ, ἐν χάριτι διδοῦσα, χώραν τε δοκιμασώμεθα τὴν προσ-
 ήκουσαν ἐκάστοις ἔχειν, καὶ ἐν ταύτῃ θέντες διδάξωμεν τὴν
 διάκονον λαμβάνειν τε ἐντεῦθεν καὶ κατατιθέναι πάλιν εἰς
 ταύτην· καὶ οὕτως εἰσόμεθα τά τε σᾶ ὄντα καὶ τὰ μὴ· ἢ γὰρ
 χώρα αὐτὴ τὸ μὴ ὄν ποθήσει, καὶ δεόμενον θεραπείας ἐξετάσει
 ἢ ὄψις, καὶ τὸ εἰδέναι ὅπου ἕκαστόν ἐστι, ταχὺ ἐγχειριεῖ, ὥστε
 μὴ ἀπορεῖν χρῆσθαι. καλλίστην δέ ποτε καὶ ἀκριβεστάτην 11
 ἔδοξα σκευῶν τάξιν ἰδεῖν, ὦ Σώκρατες, εἰσβάς ἐπὶ θέαν εἰς τὸ
 μέγα πλοῖον τὸ Φοινικικόν. πλείστα γὰρ σκευὴ ἐν σμικρο-
 τάτῳ ἀγγεῖῳ διακεχωρισμένα ἐθεασάμην. διὰ πολλῶν μὲν 12
 γὰρ δήπου, ἔφη, ξυλίνων σκευῶν καὶ πλεκτῶν ὀρμίζεται ναὺς
 καὶ ἀνάγεται, διὰ πολλῶν δὲ τῶν κρεμαστῶν καλουμένων πλεῖ,
 πολλοῖς δὲ μηχανήμασιν ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα,
 πολλὰ δὲ ὅπλα τοῖς ἀνδράσι συμπεριιάγει, πάντα δὲ σκευὴ
 ὅσοισπερ ἐν οἰκίᾳ χρῶνται ἄνθρωποι τῇ συσσιτία ἐκάστη
 κομίζει· γέμει δὲ παρὰ πάντα φορτίων ὅσα ναύκληρος κέρδους
 ἕνεκα ἄγεται. καὶ ὅσα λέγω, ἔφη, ἐγώ, πάντα οὐκ ἐν πολλῷ 13
 τινι μείζονι χώρᾳ ἔκειτο ἢ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ.
 καὶ οὕτω κείμενα ἕκαστα κατενόησα ὥς οὔτε ἄλληλα ἐμπο-
 δίζει οὔτε μαστευτοῦ δεῖται οὔτε ἀσυσκεύαστά ἐστίν οὔτε
 δυσλύτως ἔχει, ὥστε διατριβὴν παρέχειν, ὅταν τῷ ταχὺ δέῃ

- 8 χρῆσθαι· τὸν δὲ τοῦ κυβερνήτου διάκονον, ὃς πρῶτος τῆς
 14 νεὺς καλεῖται, οὕτως ἦν ἐπιστάμενον ἐκάστων τὴν χώραν
 ὡς καὶ ἀπὸν ἂν εἴποι ὅπου ἕκαστα κεῖται καὶ ὅποσα ἐστὶν
 οὐδὲν ἦττον ἢ ὁ γράμματα ἐπιστάμενος εἴποι ἂν Σωκράτους
 15 καὶ ὅποσα γράμματα καὶ ὅπου ἕκαστον τέτακται. εἶδον δέ,
 ἔφη ὁ Ἰσχόμαχος, καὶ ἐξετάζοντα τοῦτον αὐτὸν ἐν τῇ σχολῇ
 πάντα ὅποσοις ἄρα δεῖ ἐν τῷ πλῶ χρῆσθαι. θαυμάσας δέ,
 ἔφη, τὴν ἐπίσκεψιν αὐτοῦ ἡρόμην τί πράττοι. ὁ δ' εἶπεν,
 Ἐπισκοπῶ, ἔφη, ὦ ξένε, εἰ τι συμβαίνοι γίνεσθαι, πῶς
 κεῖται, ἔφη, τὰ ἐν τῇ νηί, ἢ εἰ τι ἀποστατεῖ ἢ εἰ δυστραπέλως
 16 τι σύγκειται. οὐ γάρ, ἔφη, ἐγχωρεῖ ὅταν χεῖμάξῃ ὁ θεὸς ἐν
 τῇ θαλάττῃ οὔτε μαστεύειν ὅτου ἂν δέῃ οὔτε δυστραπέλως
 ἔχον διδόναι. ἀπειλεῖ γὰρ θεὸς καὶ κολάζει τοὺς βλάκας.
 ἔαν δὲ μόνον μὴ ἀπολέσῃ τοὺς μὴ ἁμαρτάνοντας, πάνυ
 ἀγαπητόν· ἔαν δὲ καὶ πάνυ καλῶς ὑπηρετοῦντας σώξῃ, πολλὴ
 17 χάρις, ἔφη, τοῖς θεοῖς. ἐγὼ οὖν κατιδὼν ταύτην τὴν ἀκρίβειαν
 τῆς κατασκευῆς ἔλεγον τῇ γυναικὶ ὅτι πάνυ ἂν ἡμῶν εἴη
 βλακικὸν εἰ οἱ μὲν ἐν τοῖς πλοίοις καὶ μικροῖς οὖσι χώρας
 εὐρίσκουσι, καὶ σαλεύοντες ἰσχυρῶς ὅμως σώζουσι τὴν τάξιν,
 καὶ ὑπερφοβούμενοι ὅμως εὐρίσκουσι τὸ δέον λαμβάνειν,
 ἡμεῖς δὲ καὶ διηρημένων ἐκάστοις θηκῶν ἐν τῇ οἰκίᾳ μεγάλων
 καὶ βεβηκυίας τῆς οἰκίας ἐν δαπέδῳ, εἰ μὴ εὐρήσομεν καλὴν
 καὶ εὐέρετον χώραν ἐκάστοις αὐτῶν, πῶς οὐκ ἂν πολλὴ ἡμῶν
 18 ἀσυνεσία εἴη; ὥς μὲν δὴ ἀγαθὸν τετάχθαι σκευῶν κατασκευῇ
 καὶ ὥς ῥᾶδιον χώραν ἐκάστοις αὐτῶν εὐρεῖν ἐν οἰκίᾳ θεῖναι ὥς
 19 ἐκάστοις συμφέρει· εἴρηται· ὥς δὲ καλὸν φαίνεται, ἐπειδὴν
 ὑποδήματα ἐφεξῆς κέηται, κἂν ὅποια ᾖ, καλὸν δὲ ἱμάτια κεχω-
 ρισμένα ἰδεῖν, κἂν ὅποια ᾖ, καλὸν δὲ στρώματα, καλὸν δὲ
 χαλκία, καλὸν δὲ τὰ ἀμφὶ τραπέζας, καλὸν δὲ καὶ ὁ πάντων
 καταγελάσειεν ἂν μάλιστα οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, ὅτι
 20 καὶ χύτρας φημὶ εὐρυθμον φαίνεσθαι εὐκρινῶς κειμένας· τὰ δὲ
 ἄλλα ἤδη πού ἀπὸ τούτου ἅπαντα καλλίως φαίνεται κατὰ

κόσμον κείμενα· χορὸς γὰρ σκευῶν ἕκαστα φαίνεται, καὶ τὸ 8
μέσον δὲ τούτων καλὸν φαίνεται, ἐκποδῶν ἐκάστου κειμένου·
ὥσπερ κύκλιος χορὸς οὐ μόνον αὐτὸς καλὸν θέαμά ἐστιν, ἀλλὰ
καὶ τὸ μέσον αὐτοῦ καλὸν καὶ καθαρὸν φαίνεται. εἰ δ' ἀληθῆ 21
ταῦτα λέγω, ἔξεστιν, ἔφην, ὦ γύναι, καὶ πείραν λαμβάνειν
αὐτῶν οὔτε τι ζημιωθέντας οὔτε τι πολλὰ πονήσαντας. ἀλλὰ
μὴν οὐδὲ τοῦτο δεῖ ἀθυμῆσαι, ὦ γύναι, ἔφην ἐγώ, ὡς χαλεπὸν
εὑρεῖν τὸν μαθησόμενόν τε τὰς χώρας καὶ μεμνησόμενον κατα-
χωρίζειν ἕκαστα. ἴσμεν γὰρ δήπου ὅτι μυριοπλάσια ἡμῶν 22
ἅπαντα ἔχει ἢ πᾶσα πόλις, ἀλλ' ὅμως ὁποῖον ἂν τῶν οἰκετῶν
κελεύσης πριάμενόν τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν, οὐδεὶς ἀπορήσει,
ἀλλὰ πᾶς εἰδὼς φανέεται ὅποι χρὴ ἐλθόντα λαβεῖν ἕκαστα.
τούτου μέντοι, ἔφην ἐγώ, οὐδὲν ἄλλο αἰτιὸν ἐστὶν ἢ ὅτι ἐν χώρᾳ
κεῖται τεταγμένη. ἀνθρωπον δέ γε ζητῶν, καὶ ταῦτα ἐνίστε 23
ἀντιζητοῦντα, πολλάκις ἂν τις πρότερον πρὶν εὑρεῖν ἀπείποι.
καὶ τούτου αὖ οὐδὲν ἄλλο αἰτιὸν ἐστὶν ἢ τὸ μὴ εἶναι τεταγ-
μένον ὅπου ἕκαστον δεῖ ἀναμένειν. περὶ μὲν δὴ τάξεως
σκευῶν καὶ χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνήσθαι.

IX.

9

ΣΩ. Καὶ τί δή ; ἢ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, 1
πὼς τι ὑπακούειν ὧν σὺ ἐσπούδαζες διδάσκων ;

ἸΣΧ. Τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ φανερά
ἦν ἡδομένη ἰσχυρῶς, ὥσπερ ἐξ ἀμηνχανίας εὐπορίαν τινὰ
ἡύρηκυῖα, καὶ ἐδείτό μου ὡς τάχιστα ἥπερ ἔλεγον διατάξαι.

ΣΩ. Καὶ πὼς δή, ἔφην ἐγώ, ὦ Ἰσχόμαχε, διέταξας αὐτῇ ; 2

ἸΣΧ. Τί δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμιν γ' ἔδοξέ μοι
πρῶτον ἐπιδείξαι αὐτῇ. οὐ γὰρ ποικίλμασι κεκόσμηται, ὦ
Σώκρατες, ἀλλὰ τὰ οἰκήματα ὑποκόδοῦνται πρὸς αὐτὸ τοῦτο
ἐσκεμμένα ὅπως ἀγγεῖα ὡς συμφορώτατα ἢ τοῖς μέλλουσιν ἐν
αὐτοῖς ἔσεσθαι, ὥστε αὐτὰ ἐκάλει τὰ πρόποντα ἐνὶ ἐκάστῳ.
ὁ μὲν γὰρ θάλαμος ἐν ὀχυρῷ ὧν τὰ πλείστου ἄξια καὶ στρώ- 3

- 9 ματα καὶ σκεύη παρεκάλει, τὰ δὲ ξηρὰ τῶν στεγῶν τὸν σῖτον, τὰ δὲ ψυχρινὰ τὸν οἶνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα
- 4 τε καὶ σκεύη ἐστί. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις ἐπέδεικνυον αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους ψυχρινὰ εἶναι, τοῦ δὲ χειμῶνος ἀλεεινά. Καὶ σύμπασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς μεσημβρίαν ἀναπέπτται, ὥστε εὐδηλον εἶναι
- 5 ὅτι χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὐσκιος. ἔδειξα δὲ καὶ τὴν γυναικωνίτῃ αὐτῇ, θύρα βαλανωτῇ ὠρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε ἐκφέρηται ἐνδοθεν ὃ τι μὴ δεῖ, μήτε τεκνοποιῶνται οἱ οἰκέται ἄνευ τῆς ἡμετέρας γνώμης. οἱ μὲν γὰρ χρηστοὶ παιδοποιησάμενοι εὐνοῦστεροι ὡς ἐπὶ τὸ πολὺ, οἱ δὲ πονηροὶ συζυγέντες εὐπορώτεροι πρὸς
- 6 τὸ κακουργεῖν γίνονται. ἐπεὶ δὲ ταῦτα διήλθομεν, ἔφη, οὕτω δὴ ἤδη κατὰ φυλὰς διεκρίνομεν τὰ ἔπιπλα. ἡρχόμεθα δὲ πρῶτον, ἔφη, ἀθροίζοντες, οἷς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα κόσμον γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον, καὶ στρώματα ἐν γυναικωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑποδήματα γυναικεῖα,
- 7 ὑποδήματα ἀνδρεῖα· ὅπλων ἄλλη φυλὴ, ἄλλη ταλασιουργικῶν ὀργάνων, ἄλλη σιτοποικῶν, ἄλλη ὀψοποικῶν, ἄλλη τῶν ἀμφὶ λουτρόν, ἄλλη ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας· καὶ ταῦτα πάντα διεχωρίσαμεν, οἷς τε αἰεὶ δεῖ χρῆσθαι καὶ τὰ
- 8 θοινατικά. χωρὶς δὲ καὶ τὰ κατὰ μῆνα δαπανώμενα ἀφείλομεν, δίχα δὲ καὶ τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν. οὕτω γὰρ ἥττον λανθάνει ὅπως πρὸς τὸ τέλος ἐκβήσεται. ἐπεὶ δὲ ἐχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἔπιπλα, εἰς τὰς χώρας τὰς
- 9 προσηκούσας ἕκαστα διηνέγομεν. μετὰ δὲ τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' ἡμέραν χρῶνται οἱ οἰκέται, οἶον σιτοποικοῖς, ὀψοποικοῖς, ταλασιουργικοῖς, καὶ εἴ τι ἄλλο τοιοῦτον, ταῦτα μὲν αὐτοῖς τοῖς χρωμένοις δείξαντες ὅπου δεῖ τιθέναι, παρεδώκαμεν
- 10 καὶ ἐπετάξαμεν σὰ παρέχειν· ὅσοις δ' εἰς ἑορτὰς ἢ ξενοδοχίας χρώμεθα ἢ εἰς τὰς διὰ χρόνου πράξεις, ταῦτα δὲ τῇ ταμίᾳ

παρεδώκαμεν, καὶ δείξαντες τὰς χώρας αὐτῶν καὶ ἀπαριθμή- 9
 σαντες καὶ γραψάμενοι ἕκαστα, εἶπομεν αὐτῇ διδόναι τούτων
 ὅτῳ δέοι ἕκαστον, καὶ μεμνήσθαι ὃ τι ἂν τῷ διδῶ, καὶ ἀπο-
 λαμβάνουσαν κατατιθέναι πάλιν ὅθενπερ ἂν ἕκαστα λαμβάνῃ.
 τὴν δὲ ταμίαν ἐποιησάμεθα ἐπισκεψάμενοι ἥτις ἡμῖν ἐδόκει 11
 εἶναι ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου καὶ ὕπνου καὶ
 ἀνδρῶν συνουσίας, πρὸς τούτοις δὲ ἡ τὸ μνημονικὸν μάλιστα
 ἐδόκει ἔχειν καὶ τὸ προνοεῖν μή τι κακὸν λάβῃ παρ' ἡμῶν
 ἀμελοῦσα, καὶ σκοπεῖν ὅπως χαριζομένη τι ἡμῖν ὑφ' ἡμῶν
 ἀντιτιμῆσεται. ἐδιδάσκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς ἔχειν πρὸς 12
 ἡμᾶς, ὅτ' εὐφραινοίμεθα, τῶν εὐφροσυνῶν μεταδιδόντες,
 καὶ εἴ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες. καὶ τὸ
 προθυμεῖσθαι δὲ συναύξειν τὸν οἶκον ἐπαιδεύομεν αὐτήν,
 ἐπιγιγνώσκειν αὐτὴν ποιῶντες καὶ τῆς εὐπραγίας αὐτῇ
 μεταδιδόντες. καὶ δικαιοσύνην δ' αὐτῇ ἐνεποιούμεν, τιμω- 13
 τέρους τιθέντες τοὺς δικαίους τῶν ἀδίκων καὶ ἐπιδεικνύοντες
 πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύοντας τῶν ἀδίκων·
 καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ κατετάττομεν. ἐπὶ δὲ τούτοις 14
 πᾶσιν εἶπον, ἔφη, ὦ Σώκρατες, ἐγὼ τῇ γυναικὶ ὅτι πάντων
 τούτων οὐδὲν ὄφελος, εἰ μὴ αὐτὴ ἐπιμελήσεται ὅπως διαμένῃ
 ἑκάστῳ ἡ τάξις. ἐδίδασκον δὲ αὐτὴν ὅτι καὶ ἐν ταῖς εὐνομου-
 μέναις πόλεσιν οὐκ ἄρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους
 καλοὺς γράψονται, ἀλλὰ καὶ νομοφύλακας προσαιροῦνται,
 οἵτινες ἐπισκοποῦντες τὸν μὲν ποιῶντα τὰ νόμιμα ἐπαινοῦσιν,
 ἣν δὲ τις παρὰ τοὺς νόμους ποιῇ, ζημιοῦσι. νομισαὶ οὖν 15
 ἐκέλευον, ἔφη, τὴν γυναῖκα καὶ αὐτὴν νομοφύλακα τῶν ἐν τῇ
 οἰκίᾳ εἶναι, καὶ ἐξετάζειν δέ, ὅταν δόξῃ αὐτῇ, τὰ σκεύη, ὥσπερ
 ὁ φρούραρχος τὰς φυλακὰς ἐξετάζει, καὶ δοκιμάζειν εἰ καλῶς
 ἕκαστον ἔχει, ὥσπερ ἡ βουλὴ ἵππους καὶ ἵππείας δοκιμάζει,
 καὶ ἐπαινεῖν δὲ καὶ τιμᾶν ὥσπερ βασίλισσαν τὸν ἄξιον ἀπὸ
 τῆς παρούσης δυνάμεως, καὶ λοιδορεῖν καὶ κολάζειν τὸν τούτων
 δεόμενον. πρὸς δὲ τούτοις ἐδίδασκον αὐτήν, ἔφη, ὥς οὐκ ἂν 16

- 9 ἄχθοιτο δικαίως εἰ πλείω αὐτῇ πράγματα προστάττω ἢ τοῖς οἰκέταις περὶ τὰ κτήματα, ἐπιδεικνύων ὅτι τοῖς μὲν οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων τοσοῦτον ὅσον φέρειν ἢ θεραπεύειν ἢ φυλάττειν, χρῆσθαι δὲ οὐδενὶ αὐτῶν ἕξεστιν, ὅτῳ ἂν μὴ δῶ ὁ κύριος· δεσπότου δὲ ἅπαντά ἐστιν ὥς ἂν
- 17 βούληται ἐκάστῳ χρῆσθαι. ὅτῳ οὖν καὶ σωζομένων μεγίστη ὄνησις καὶ φθειρομένων μεγίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα προσήκουσαν ἀπέφαινον.
- 18 ΣΩ. Τί οὖν; ἔφη ἐγώ, ὦ Ἰσχόμαχε, ταῦτα ἀκούσασα ἡ γυνή πῶς σοι ὑπῆκουε;

ἸΣΧ. Τί δέ, ἔφη, εἰ μὴ εἶπέ γέ μοι, ὦ Σώκρατες, ὅτι οὐκ ὀρθῶς γιγνώσκωμι, εἰ οἰοίμην χαλεπὰ ἐπιτάττειν διδάσκων ὅτι ἐπιμελῆσθαι δεῖ τῶν ὄντων. χαλεπώτερον γὰρ ἂν, ἔφη φάναι, εἰ αὐτῇ ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελῆσθαι

19 δεήσει τῶν οἰκείων ἀγαθῶν. πεφυκέναι γὰρ δοκεῖ, ἔφη, ὥσπερ καὶ τέκνων ῥᾶον τὸ ἐπιμελῆσθαι τῇ σώφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω καὶ τῶν κτημάτων ὅσα ἴδια ὄντα εὐφραίνει ἥδιον τὸ ἐπιμελῆσθαι νομίζειν ἔφη εἶναι τῇ σώφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν.

10

X.

- I ΣΩ. Καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρίνασθαι τὴν γυναῖκα αὐτῷ ταῦτα, εἶπον, Νῆ τὴν Ἥραν, ἔφην, ὦ Ἰσχόμαχε, ἀνδρικήν γε ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός.

ἸΣΧ. Καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, ἐθέλω σοι πάνυ μεγαλόφρονα αὐτῆς διηγῆσασθαι, ἃ μου ἅπαξ ἀκούσασα ταχὺ ἐπέειθετο.

ΣΩ. Τὰ ποῖα; ἔφην ἐγώ· λέγε· ὥς ἐμοὶ πολὺ ἥδιον ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἢ εἰ Ζευξίς μοι καλὴν εἰκάσας γραφῇ γυναῖκα ἐπεδείκνυνεν.

- 2 ἸΣΧ. ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, Ἐγὼ τοίνυν, ἔφη, ἰδὼν ποτε αὐτήν, ὦ Σώκρατες, ἐντετριμμένην πολλῶ μὲν

ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἢ ἦν, πολλῇ δ' 10
 ἐγχοῦσῃ, ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας, ὑποδήματα
 δ' ἔχουσιν ὑψηλά, ὅπως μείζων δοκοίη εἶναι ἢ ἐπεφύκει, Εἰπέ
 μοι, ἔφη, ὦ γύναι, ποτέρως ἂν με κρίναις ἀξιοφίλητον μᾶλλον 3
 εἶναι χρημάτων κοινωνόν, εἴ σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι,
 καὶ μήτε κομπάζοιμι ὥς πλείω τῶν ὄντων ἔστι μοι, μήτε
 ἀποκρυπτοίμην τι τῶν ὄντων μηδέν, ἢ εἰ πειρώμην σε
 ἐξαπατᾶν λέγων τε ὥς πλείω ἔστι μοι τῶν ὄντων, ἐπιδεικνύς
 τε ἀργύριον κίβδηλον [δηλοῖν σε] καὶ ὄρμους ὑποξύλους, καὶ
 πορφυρίδας ἐξιτήλους φαίην ἀληθινὰς εἶναι; καὶ ὑπολαβοῦσα 4
 εὐθύς, Εὐφήμει, ἔφη· μὴ γένοιο σὺ τοιοῦτος· οὐ γὰρ ἂν ἐγωγέ
 σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπάσασθαι ἐκ τῆς ψυχῆς.
 Οὐκοῦν, ἔφη ἐγώ, συνεληλύθαμεν, ὦ γύναι, ὥς καὶ τῶν
 σωμάτων κοινωνήσοντες ἀλλήλοις;. Φασὶ γοῦν, ἔφη, οἱ
 ἄνθρωποι. Ποτέρως ἂν οὖν, ἔφη ἐγώ, τοῦ σώματος αὖ 5
 δοκοίην εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἴ σοι τὸ σῶμα
 πειρώμην παρέχειν τὸ ἐμαυτοῦ ἐπιμελούμενος ὅπως ὑγιαίνόν τε
 καὶ ἐρρωμένον ἔσται, καὶ διὰ ταῦτα τῷ ὄντι εὐχρως σοι ἔσομαι,
 ἢ εἴ σοι μίλτῳ ἀλειφόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφό-
 μενος ἀνδρικήλῳ ἐπιδεικνύοιμί τε ἐμαυτὸν καὶ συνείην
 ἐξαπατῶν σε καὶ παρέχων ὁρᾶν καὶ ἄπτεσθαι μίλτου ἀντὶ
 τοῦ ἐμαυτοῦ χρωτός; Ἐγὼ μὲν, ἔφη ἐκείνη, οὐτ' ἂν μίλτου 6
 ἀπτοίμην ἡδίων ἢ σοῦ οὐτ' ἂν ἀνδρικήλου χρῶμα ὀρώην ἡδίων
 ἢ τὸ σὸν οὐτ' ἂν τοὺς ὀφθαλμοὺς ὑπαηλιμμένους ἡδίων
 ὀρώην τοὺς σοὺς ἢ ὑγιαίνοντας. Καὶ ἐμὲ τοίνυν νόμιζε, 7
 εἰπεῖν ἔφη ὁ Ἰσχύομαχος, ὦ γύναι, μήτε ψιμυθίου μήτε
 ἐγχοῦσης χρώματι ἡδεσθαι μᾶλλον ἢ τῷ σῶ, ἀλλ' ὥσπερ οἱ
 θεοὶ ἐποίησαν ἵπποις μὲν ἵππους, βουσί δὲ βούς ἡδιστον,
 προβάτοις δὲ πρόβατα, οὕτω καὶ οἱ ἄνθρωποι σῶμα καθαρὸν
 οἶονται ἡδιστον εἶναι· αἱ δ' ἀπάται αὐταὶ τοὺς μὲν ἔξω πως 8
 δύναιντ' ἂν ἀνεξελέγκτως ἐξαπατᾶν, συνόντας δὲ αἰεὶ ἀνάγκη
 ἀλίσκεσθαι, ἂν ἐπιχειρῶσιν ἐξαπατᾶν ἀλλήλους. ἢ γὰρ ἐξ

10 εὐνῆς ἀλίσκονται ἐξανιστάμενοι πρὶν παρασκευάσασθαι, ἢ ὑπὸ ἰδρώτος ἐλέγχονται ἢ ὑπὸ δακρύων βασανίζονται ἢ ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθωσαν.

9 ΣΩ. Τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπεκρίνατο ;

ἸΣΧ. Τί δέ, ἔφη, εἰ μὴ τοῦ λοιποῦ τοιοῦτον μὲν οὐδὲν πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ καὶ πρεπόντως ἔχουσιν ἐπειρᾶτο ἑαυτὴν ἐπιδεικνύναι. καὶ ἐμὲ μέντοι ἡρώτα εἴ τι ἔχοιμι συμβουλευσαι ὥς ἂν τῷ ὄντι καλὴ φαίνοιτο,

10 ἀλλὰ μὴ μόνον δοκοίη. καὶ ἐγὼ μέντοι, ὦ Σώκρατες, ἔφη, συνεβούλευον αὐτῇ μὴ δουλικῶς αἰεὶ καθῆσθαι, ἀλλὰ σὺν τοῖς θεοῖς πειρᾶσθαι δεσποτικῶς πρὸς μὲν τὸν ἱστὸν προσστᾶσαν ὃ τι μὲν βέλτιον ἄλλου ἐπίσταται ἐπιδιδάξαι, ὃ τι δὲ χεῖρον ἐπιμαθεῖν· ἐπισκέψασθαι δὲ καὶ τὴν σιτοποιόν, παραστῆναι δὲ καὶ ἀπομετρούσῃ τῇ ταμία, περιελθεῖν δ' ἐπισκοπούμενην καὶ εἰ κατὰ χώραν ἔχει ἢ δέῃ ἕκαστα. ταῦτα γὰρ ἐδόκει μοι ἅμα

11 ἐπιμέλεια εἶναι καὶ περίπατος. ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον καὶ τὸ δεῦσαι καὶ μάξαι καὶ ἱμάτια καὶ στρώματα ἀνασεῖσαι καὶ συνθεῖναι. γυμναζομένην δὲ ἔφην οὕτως ἂν καὶ ἐσθίειν ἡδίων καὶ ὑγιαίνειν μᾶλλον καὶ εὐχρωτέραν φαίνεσθαι

12 τῇ ἀληθείᾳ. καὶ ὅψις δὲ ὁπότεν ἀνταγωνίζεται διακόνῳ καθαρωτέρα οὔσα πρεπόντως τε μᾶλλον ἡμφιεσμένη, κινητικὸν γίγνεται ἄλλως τε καὶ ὁπότεν τὸ ἐκοῦσαν χαρίζεσθαι προσῆ

13 ἀντὶ τοῦ ἀναγκαζομένην ὑπηρετεῖν. αἱ δ' αἰεὶ καθήμεναι σεμνῶς πρὸς τὰς κεκοσμημένας καὶ ἐξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς. καὶ νῦν, ἔφη, ὦ Σώκρατες, οὕτως εὖ ἴσθι ἢ γυνή μου κατεσκευασμένη βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ ὥσπερ νῦν σοι λέγω.

11

XI.

1 ΣΩ. Ἐντεῦθεν δ' ἐγὼ εἶπον, ὦ Ἰσχόμαχε, τὰ μὲν δὴ περὶ τῶν τῆς γυναικὸς ἔργων ἱκανῶς μοι δοκῶ ἀκηκοέναι τὴν πρώτην, καὶ ἀξιά γε πάνυ ἐπαίνου ἀμφοτέρων ὑμῶν. τὰ δ'

αὐτὰ ἔργα, ἔφην ἐγώ, ἤδη μοι λέγε, ἵνα σύ τε ἐφ' οἷς 11
εὐδοκιμεῖς διηγησάμενος ἡσθῇς, κἀγὼ τὰ τοῦ καλοῦ κἀγαθοῦ
ἀνδρὸς ἔργα τελέως διακούσας καὶ καταμαθὼν, ἦν δύνωμαι,
πολλὴν σοι χάριν εἰδῶ.

ἼΣΧ. Ἀλλὰ νῆ Δί', ἔφη ὁ Ἰσχύομαχος, καὶ πάννυ ἡδέως 2
σοι, ὦ Σώκρατες, διηγήσομαι ἅ ἐγὼ ποιῶν διατελῶ, ἵνα καὶ
μεταρρυθμίσης με, ἔάν τί σοι δοκῶ μὴ καλῶς ποιεῖν.

ΣΩ. Ἀλλ' ἐγὼ μὲν δῆ, ἔφην, πῶς ἂν δικαίως μεταρρυθμί- 3
σαιμι ἄνδρα ἀπειργασμένον καλόν τε κἀγαθόν, καὶ ταῦτα ὦν
ἀνὴρ ὃς ἀδολεσχεῖν τε δοκῶ καὶ ἀερομετρεῖν καὶ τὸ πάντων δὴ
ἀνοητότατον δοκοῦν εἶναι ἔγκλημα πένης καλοῦμαι. καὶ πάννυ 4
μεντᾶν, ὦ Ἰσχύομαχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ ἐπικλήματι
τούτῳ, εἰ μὴ πρῶν ἀπαντήσας τῷ Νικίου τοῦ ἐπηλύτου ἵππῳ
εἶδον πολλοὺς ἀκολουθοῦντας αὐτῷ θεατάς, πολὺν δὲ λόγον
ἐχόντων τινῶν περὶ αὐτοῦ ἤκουον· καὶ δῆτα ἡρόμην προσελθὼν
τὸν ἵπποκόμον εἰ πολλὰ εἶη χρήματα τῷ ἵππῳ. ὁ δὲ προσ- 5
βλέψας με ὥς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι εἶπε, Πῶς δ' ἂν
ἵππῳ χρήματα γένοιτο; οὕτω δὴ ἐγὼ ἀνέκνυφα ἀκούσας ὅτι
ἐστὶν ἄρα θεμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ τὴν
ψυχὴν φύσει ἀγαθὴν ἔχοι. ὥς οὖν θεμιτὸν καὶ ἐμοὶ ἀγαθῷ 6
ἀνδρὶ γενέσθαι διηγοῦ· τελέως τὰ σὰ ἔργα, ἵνα ὅ τι ἂν δύνωμαι
ἀκούων καταμαθεῖν πειρῶμαι καὶ ἐγὼ σε ἀπὸ τῆς αὔριον ἡμέρας
ἀρξάμενος μιμεῖσθαι. καὶ γὰρ ἀγαθὴ ἐστίν, ἔφην ἐγώ, ἡμέρα
ὥς ἀρετῆς ἀρχεσθαι.

ἼΣΧ. Σὺ μὲν παίζεις, ἔφη ὁ Ἰσχύομαχος, ὦ Σώκρατες, ἐγὼ 7
δ' ὅμως σοι διηγήσομαι ἅ ἐγὼ ὅσον δύναμαι πειρῶμαι ἐπιτη-
δεύων διαπερᾶν τὸν βίον. ἐπεὶ γὰρ καταμεμαθηκέναι δοκῶ 8
ὅτι οἱ θεοὶ τοῖς ἀνθρώποις ἄνευ μὲν τοῦ γιγνώσκειν τε ἅ δεῖ
ποιεῖν καὶ ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θεμιτὸν
ἐποίησαν εὖ πράττειν, φρονίμοις δ' οὕσι καὶ ἐπιμελέσι τοῖς
μὲν διδῶσιν εὐδαιμονεῖν, τοῖς δ' οὐ, οὕτω δὴ ἐγὼ ἀρχομαι μὲν
τοὺς θεοὺς θεραπεύων, πειρῶμαι δὲ ποιεῖν ὥς ἂν θέμις ᾖ μοι

11 εὐχομένῳ καὶ ὑγιείας τυγχάνειν καὶ ῥώμης σώματος καὶ τιμῆς ἐν πόλει καὶ εὐνοίας ἐν φίλοις καὶ ἐν πολέμῳ καλῆς σωτηρίας καὶ πλούτου καλῶς αὐξομένου.

9 ΣΩ. καὶ ἐγὼ ἀκούσας ταῦτα, Μέλει γὰρ δὴ σοι, ὦ Ἰσχόμαχε, ὅπως πλουτῆς καὶ πολλὰ χρήματα ἔχων πολλὰ ἔχης πράγματα τούτων ἐπιμελόμενος;

ἸΣΧ. Καὶ πάννυ γ', ἔφη ὁ Ἰσχόμαχος, μέλει μοι τούτων ὧν ἐρωτᾷς· ἡδὺ γάρ μοι δοκεῖ, ὦ Σώκρατες, καὶ θεοὺς μεγαλείως τιμᾶν καὶ φίλους, ἣν τινος δέωνται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι.

10 ΣΩ. Καὶ γὰρ καλά, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐστὶν ἃ σὺ λέγεις, καὶ δυνατοῦ γε ἰσχυρῶς ἀνδρός· πῶς γὰρ οὐ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἱ οὐ δύνανται ζῆν ἄνευ τοῦ ἄλλων δεῖσθαι, πολλοὶ δὲ ἀγαπῶσιν ἣν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα πορίζεσθαι. οἱ δὲ δὴ δυνάμενοι μὴ μόνον τὸν ἑαυτῶν οἶκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν ὥστε καὶ τὴν πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφίζειν, πῶς τούτους οὐχὶ βαθεῖς τε καὶ

11 ἐρρωμένους ἄνδρας χρὴ νομίσαι; ἀλλὰ γὰρ ἐπαινεῖν μὲν, ἔφην ἐγώ, τοὺς τοιοῦτους πολλοὶ δυνάμεθα· σὺ δέ μοι λέξον, ὦ Ἰσχόμαχε, ἀφ' ὧν περ ἤρξω, πῶς ὑγιείας ἐπιμελεῖ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς θέμις εἶναί σοι καὶ ἐκ πολέμου καλῶς σώζεσθαι; τῆς δὲ χρηματίσεως περί καὶ μετὰ ταῦτα, ἔφην ἐγώ, ἀρκέσει ἀκούειν.

12 ἸΣΧ. Ἄλλ' ἐστὶ μὲν, ἔφη ὁ Ἰσχόμαχος, ὥς γε ἐμοὶ δοκεῖ, ὦ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλλήλων. ἐπεὶ γὰρ ἐσθίειν τις τὰ ἱκανὰ ἔχει, ἐκπονοῦντι μὲν ὀρθῶς μᾶλλον δοκεῖ μοι ἢ ὑγίεια παραμένειν, ἐκπονοῦντι δὲ μᾶλλον ἢ ῥώμη προσγίγνεσθαι, ἀσκούντι δὲ τὰ τοῦ πολέμου κάλλιον σώζεσθαι, ὀρθῶς δὲ ἐπιμελομένῳ καὶ μὴ καταμαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἶκον αὐξέσθαι.

13 ΣΩ. Ἀλλὰ μέχρι μὲν τούτου ἔπομαι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ὅτι ἐκπονοῦντα φῆς καὶ ἐπιμελόμενον καὶ ἀσκούντα

ἄνθρωπον μᾶλλον τυγχάνειν τῶν ἀγαθῶν, ὁποῖω δὲ πόνῳ χρῆ 11
 πρὸς τὴν εὐεξίαν καὶ ῥώμην καὶ ὅπως ἀσκεῖς τὰ τοῦ πολέμου
 καὶ ὅπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὡς καὶ φίλους ἐπω-
 φελεῖν καὶ πόλιν ἐπισοχύειν, ταῦτα ἂν ἡδέως, ἔφην ἐγώ,
 πυθοίμην.

ἸΣΧ. Ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, ὁ Ἰσχύμαχος, ἀνίσ- 14
 τασθαι μὲν ἐξ εὐνῆς εἵθισμαι ἡνίκ' ἂν ἔτι ἔνδον καταλαμ-
 βάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι. κὰν μὲν τι κατὰ
 πόλιν δέῃ πράττειν, ταῦτα πραγματευόμενος περιπάτῳ τούτῳ
 χρῶμαι· ἦν δὲ μηδὲν ἀναγκαῖον ἢ κατὰ πόλιν, τὸν μὲν ἵππον 15
 ὁ παῖς προάγει εἰς ἀγρὸν, ἐγὼ δὲ περιπάτῳ χρῶμαι τῇ εἰς
 ἀγρὸν ὁδῷ ἴσως ἄμεινον, ὦ Σώκρατες, ἢ εἰ ἐν τῷ ξυστῶ περι-
 πατοίην. ἐπειδὰν δὲ ἔλθω εἰς ἀγρὸν, ἦν τέ μοι φυτεύοντες 16
 τυγχάνωσιν ἦν τε νειοποιοῦντες ἦν τε σπεύροντες ἦν τε καρπὸν
 προσκομίζοντες, ταῦτα ἐπισκεψάμενος ὅπως ἕκαστα γίνεταί,
 μεταρρυθμίζω, ἐὰν ἔχω τι βέλτιον τοῦ παρόντος. μετὰ δὲ 17
 ταῦτα ὡς τὰ πολλὰ ἀναβὰς ἐπὶ τὸν ἵππον ἵππασάμην ἵππασίαν
 ὡς ἂν ἐγὼ δύνωμαι ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις
 ἵππασίαις, οὔτε πλαγίου οὔτε κατάντους οὔτε τάφρου οὔτε ὀχε-
 τοῦ ἀπεχόμενος, ὡς μέντοι δυνατόν ταῦτα ποιοῦντα ἐπιμέλομαι
 μὴ ἀποχωλεῦσαι τὸν ἵππον. ἐπειδὰν δὲ ταῦτα γένηται, ὁ παῖς 18
 ἐξαλίσας τὸν ἵππον οἴκαδε ἀπάγει, ἅμα φέρων ἀπὸ τοῦ χώρου
 ἦν τι δεώμεθα εἰς ἄστν. ἐγὼ δὲ τὰ μὲν βάδην τὰ δὲ ἀποδρα-
 μῶν οἴκαδε ἀπεστλεγγισάμην. εἶτα δὲ ἀριστῶ, ὦ Σώκρατες,
 ὅσα μῆτε κενὸς μῆτε ἄγαν πλήρης διημερεῦειν.

ΣΩ. Νῆ τὴν Ἥραν, ἔφην ἐγώ, ὦ Ἰσχύμαχε, ἀρεσκόντως 19
 γέ μοι ταῦτα ποιεῖς. τὸ γὰρ ἐν τῷ αὐτῷ χρόνῳ συνεσκευασ-
 μένως χρῆσθαι τοῖς τε πρὸς τὴν ὑγίειαν καὶ τοῖς πρὸς τὴν
 ῥώμην παρασκευάσμασι καὶ τοῖς εἰς τὸν πόλεμον ἀσκήμασι
 καὶ ταῖς τοῦ πλούτου ἐπιμελείαις, ταῦτα πάντα ἀγαστά μοι
 δοκεῖ εἶναι. καὶ γὰρ ὅτι ὀρθῶς ἐκάστου τούτων ἐπιμελεῖ 20
 ἱκανὰ τεκμήρια παρέχει· ὑγιαίνοντά τε γὰρ καὶ ἔρρωμένον ὡς

11 ἐπὶ τὸ πολὺ σὺν τοῖς θεοῖς σε ὀρώμεν καὶ ἐν τοῖς ἱππικωτατοῖς τε καὶ πλουσιωτάτοις λεγόμενόν σε ἐπιστάμεθα.

21 ἸΣΧ. Ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὦ Σώκρατες, ὑπὸ πολλῶν πάνυ συκοφαντοῦμαι, σὺ δ' ἴσως ᾧ με ἐρεῖν ὡς ὑπὸ πολλῶν καλὸς καὶ ἀγαθὸς κέκλημαι.

22 ΣΩ. Ἀλλὰ καὶ ἐμελλον δὲ ἐγώ, ἔφην, ὦ Ἰσχόμαχε, τοῦτο ἐρῆσεσθαι εἴ τινα καὶ τούτου ἐπιμέλειαν ποιεῖ ὅπως δύνῃ λόγον διδόναι καὶ λαμβάνειν, ἣν τινί ποτε δέη.

ἸΣΧ. Οὐ γὰρ δοκῶ σοι, ἔφη, ὦ Σώκρατες, αὐτὰ ταῦτα διατελεῖν μελετῶν, ἀπολογεῖσθαι μὲν ὅτι οὐδένα ἀδικῶ, εὖ δὲ ποιῶ πολλοὺς ὅσον ἂν δύνωμαι, κατηγορεῖν δὲ οὐ δοκῶ σοι μελετᾶν ἀνθρώπων, ἀδικοῦντας μὲν καὶ ἰδίᾳ πολλοὺς καὶ τὴν πόλιν καταμανθάνων τινάς, εὖ δὲ ποιοῦντας οὐδένα;

23 ΣΩ. Ἀλλ' εἰ καὶ ἐρμηνεύειν τοιαῦτα μελετᾷς, τοῦτό μοι, ἔφην ἐγώ, ἔτι, ὦ Ἰσχόμαχε, δήλωσον.

ἸΣΧ. Οὐδὲν μὲν οὖν, ὦ Σώκρατες, παύομαι, ἔφη, λέγειν μελετῶν. ἥ γὰρ κατηγοροῦντός τινος τῶν οἰκετῶν ἢ ἀπολογουμένου ἀκούσας ἐλέγχειν πειρῶμαι ἢ μέμφομαί τινα πρὸς τοὺς φίλους ἢ ἐπαινῶ ἢ διαλλάττω τινὰς τῶν ἐπιτηδεύων, πειρώμενος διδάσκειν ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ

24 πολεμίους. Ἐπιτιμῶμέν τινι στρατηγῷ συμπαρόντες, ἢ ἀπολογούμεθα ὑπέρ του, εἴ τις ἀδίκως αἰτίαν ἔχει, ἢ κατηγοροῦμεν πρὸς ἀλλήλους, εἴ τις ἀδίκως τιμᾶται. πολλάκις δὲ καὶ βουλευόμενοι ἃ μὲν ἂν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν, ἃ δ' ἂν μὴ βουλόμεθα πράττειν, ταῦτα μεμ-
25 φόμεθα. ἥδη δ', ἔφη, ὦ Σώκρατες, καὶ διειλημμένως πολλάκις ἐκρίθην ὃ τι χρὴ παθεῖν ἢ ἀποτίσαι.

ΣΩ. Ὑπὸ τοῦ, ἔφην ἐγώ, ὦ Ἰσχόμαχε; ἐμὲ γὰρ δὴ τοῦτο ἐλάνθανεν.

ἸΣΧ. Ὑπὸ τῆς γυναικός, ἔφη,

ΣΩ. Καὶ πῶς δή, ἔφην ἐγώ, ἀγωνίζεις;

ἸΣΧ. Ὅταν μὲν ἀληθῆ λέγειν συμφέρῃ, πάνυ ἐπεικῶς

ὅταν δὲ ψευδῇ, τὸν ἥττω λόγον, ὦ Σώκρατες, οὐ μὰ τὸν Δί' 11
οὐ δύναμαι κρείττω ποιεῖν.

ΣΩ. καὶ ἐγὼ εἶπον, ἴσως γάρ, ὦ Ἰσχόμαχε, τὸ ψεῦδος οὐ
δύνασαι ἀληθὲς ποιεῖν.

XII.

12

Ἀλλὰ γάρ, ἔφην ἐγώ, μή σε κατακωλύω, ὦ Ἰσχόμαχε, ἵ
ἀπιέναι ἤδη βουλόμενον ;

ἸΣΧ. Μὰ Δί', ἔφη, ὦ Σώκρατες· ἐπεὶ οὐκ ἂν ἀπέλθοιμι
πρὶν παντάπασιν ἢ ἀγορὰ λυθῇ.

ΣΩ. Νῆ Δί', ἔφην ἐγώ, φυλάττει γὰρ ἰσχυρῶς μὴ 2
ἀποβάλλης τὴν ἐπωνυμίαν, τὸ ἀνὴρ καλὸς καγαθὸς κεκλησθαι.
νῦν γὰρ πολλῶν σοι ἴσως ὄντων τῶν ἐπιμελείας δεομένων,
ἐπεὶ συνέθου τοῖς ξένοις, ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.

ἸΣΧ. Ἀλλά τοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, οὐδ'
ἐκεῖνά μοι ἀμελεῖται ἀ σὺ λέγεις· ἔχω γὰρ ἐπιτρόπους ἐν
τοῖς ἀγροῖς.

ΣΩ. Πότερα δέ, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, ὅταν δεηθῇς 3
ἐπιτρόπου, καταμαθὼν ἦν που ἡ ἐπιτροπευτικὸς ἀνὴρ, τοῦτον
πειρᾶ ὠνεῖσθαι, ὥσπερ ὅταν τέκτονος δεηθῇς, καταμαθὼν εὖ
οἶδ' ὅτι ἦν που ἰδῆς τεκτονικόν, τοῦτον πειρᾶ κτᾶσθαι, ἢ αὐτὸς
παιδεύεις τοὺς ἐπιτρόπους ;

ἸΣΧ. Αὐτὸς νῆ Δί', ἔφη, ὦ Σώκρατες, πειρῶμαι παιδεύειν. 4
καὶ γὰρ ὅστις μέλλει ἀρκέσειν ὅταν ἐγὼ ἀπὼ ἀντ' ἐμοῦ
ἐπιμελόμενος, τί αὐτὸν καὶ δεῖ ἄλλο ἐπίστασθαι ἢ ἅπερ ἐγώ ;
εἴπερ γὰρ ἱκανὸς εἰμι τῶν ἔργων προστατεύειν, κὰν ἄλλον
δήπου δυναίμην διδάξαι ἅπερ αὐτὸς ἐπίσταμαι.

ΣΩ. Οὐκοῦν εὖνοιαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν ἔχειν 5
σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ σοῦ παρών. ἄνευ
γὰρ εὐνοίας τί ὄφελος καὶ ὁποίας τινὸς οὖν ἐπιτρόπου
ἐπιστήμης γίγνεται ;

12 ἼΣΧ. Οὐδὲν μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τοι τὸ εὖνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι παιδεύειν.

6 ΣΩ. Καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὖνοιαν ἔχειν σοὶ καὶ τοῖς σοῖς διδάσκεις ὄντινα ἂν βούλῃ;

ἼΣΧ. Εὐεργετῶν νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς ἀγαθοῦ οἱ θεοὶ ἀφθονίαν διδῶσιν ἡμῖν.

7 ΣΩ. Τοῦτο οὖν λέγεις, ἔφην ἐγώ, ὅτι οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὖνοί σοι γίνονται καὶ ἀγαθὸν τί σε βούλονται πράττειν;

ἼΣΧ. Τοῦτο γὰρ ὄργανον, ὦ Σώκρατες, εὖνοίας ἀριστον, ὁρῶ ὄν.

8 ΣΩ. Ἦν δὲ δὴ εὖνους σοι γένηται, ἔφην, ὦ Ἰσχόμαχε, ἢ τούτου ἕνεκα ἱκανὸς ἔσται ἐπιτροπεύειν; οὐχ ὁρᾷς ὅτι καὶ ἑαυτοῖς εὖνοι πάντες ὄντες ὡς εἰπεῖν ἄνθρωποι, πολλοὶ αὐτῶν εἰσὶν οἱ οὐκ ἐθέλουσιν ἐπιμελεῖσθαι ὅπως αὐτοῖς ἔσται ταῦτα ἂ βούλονται εἶναί σφισι τὰ ἀγαθὰ;

9 ἼΣΧ. Ἀλλὰ ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοιούτους ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπιμελεῖσθαι διδάσκω.

10 ΣΩ. Πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γὰρ δὴ ἐγὰ παντάπασιν οὐ διδακτὸν ᾧμην εἶναι τὸ ἐπιμελῆ ποιῆσαι.

ἼΣΧ. Οὐδὲ γάρ ἐστιν, ἔφη, ὦ Σώκρατες, ἐφεξῆς γε οὕτως οἶόν τε πάντα διδάξαι ἐπιμελεῖς εἶναι.

11 ΣΩ. Ποίους μὲν δὴ, ἐγὼ ἔφην, οἶόν τε; πάντως μοι σαφῶς τούτους διασήμηνον.

ἼΣΧ. Πρῶτον μὲν, ἔφη, ὦ Σώκρατες, τοὺς οἴνου ἀκρατεῖς οὐκ ἂν δύναιο ἐπιμελεῖς ποιῆσαι· τὸ γὰρ μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων.

12 ΣΩ. Οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφην, ἀδύνατοί εἰσιν ἐπιμελεσθαι ἢ καὶ ἄλλοι τινές;

ἼΣΧ. Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ οἳ γε τοῦ ὕπνου οὔτε γὰρ ἂν αὐτὸς δύναιτο ὁ καθεύδων τὰ δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι.

ΣΩ. Τί οὖν; ἐγὼ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι ἡμῖν 12
 ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι ἢ καὶ ἄλλοι τινὲς 13
 πρὸς τούτοις;

ἸΣΧ. Ἐμοιγέ τοι δοκοῦσιν, ἔφη ὁ Ἰσχόμαχος, καὶ οἱ τῶν
 ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι διδαχθῆναι ἄλλου τινὸς
 μᾶλλον ἐπιμελεῖσθαι ἢ τούτου. οὔτε γὰρ ἐλπίδα οὔτ' ἐπι- 14
 μέλειαν ἡδίονα ῥάδιον εὔρεῖν τῆς τῶν παιδικῶν ἐπιμελείας,
 οὐδὲ μὴν ὅταν παρῇ τὸ πρακτέον, τιμωρίαν χαλεπωτέραν
 εὐπετές ἐστι τοῦ ἀπὸ τῶν ἔρωμένων κωλύεσθαι. ὑφίεμαι οὖν
 καὶ οὓς ἂν τοιούτους γνῶ ὄντας μὴδ' ἐπιχειρεῖν ἐπιμελητὰς
 τούτων τινὰς καθιστάναι.

ΣΩ. Τί δέ, ἔφη ἐγώ, οἵτινες αὖ ἐρωτικῶς ἔχουσι τοῦ κερ- 15
 δαίνειν, ἢ καὶ οὗτοι ἀδύνατοί εἰσιν εἰς ἐπιμέλειαν τῶν κατ'
 ἄγρὸν ἔργων παιδεύεσθαι;

ἸΣΧ. Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ
 καὶ πάνυ εὐάγωγοί εἰσιν εἰς τὴν τούτων ἐπιμέλειαν· οὐδὲν γὰρ
 ἄλλο δεῖ ἢ δεῖξαι μόνον αὐτοῖς ὅτι κερδαλέον ἐστὶν ἢ ἐπι-
 μέλεια.

ΣΩ. Τοὺς δὲ ἄλλους, ἔφη ἐγώ, εἰ ἐγκρατεῖς τέ εἰσιν ὧν σὺ 16
 κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι, πῶς
 ἐκδιδάσκεις ὧν σὺ βούλει ἐπιμελεῖς γίνεσθαι;

ἸΣΧ. Ἀπλῶς, ἔφη, πάνυ, ὦ Σώκρατες. ὅταν μὲν γὰρ
 ἐπιμελομένους ἴδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρῶμαι αὐτούς,
 ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι καὶ ποιεῖν ὅποια
 δήξεται αὐτούς.

ΣΩ. Ἰθι, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, καὶ τόδε μοι παρατρα- 17
 πόμενος τοῦ λόγου περὶ τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν
 δῆλωσον περὶ τοῦ παιδεύεσθαι, εἰ οἶόν τέ ἐστὶν ἀμελῆ αὐτὸν
 ὄντα ἄλλους ποιεῖν ἐπιμελεῖς.

ἸΣΧ. Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδέν γε μᾶλλον ἢ 18
 ἄμουσον ὄντα αὐτὸν ἄλλους μουσικοὺς ποιεῖν. χαλεπὸν γὰρ
 τοῦ διδασκάλου πονηρῶς τι ὑποδεικνύοντος καλῶς τοῦτο ποιεῖν

- 12 μαθεῖν, καὶ ἀμελεῖν γε ὑποδεικνύοντος τοῦ δεσπότητος χαλεπὸν
 19 ἐπιμελῇ θεράποντα γενέσθαι. ὥς δὲ συντόμως εἰπεῖν, πονη-
 ροῦ μὲν δεσπότητος οἰκέτας οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι·
 χρηστοῦ μὲντοι πονηροὺς ἤδη εἶδον, οὐ μὲντοι ἀζημίους γε.
 τὸν δὲ ἐπιμελητικούς βουλόμενον ποιήσασθαι τινὰς καὶ ἐφο-
 ρατικὸν δεῖ εἶναι τῶν ἔργων καὶ ἐξεταστικὸν καὶ χάριν ἐθέλοντα.
 τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ, καὶ δίκην μὴ
 20 ὀκνοῦντα τὴν ἀξίαν ἐπιθεῖναι τῷ ἀμελοῦντι. καλῶς δέ μοι
 δοκεῖ ἔχειν, ἔφη ὁ Ἰσχόμαχος, καὶ ἡ τοῦ βαρβάρου λεγομένη
 ἀπόκρισις, ὅτε βασιλεὺς ἄρα ἵππου ἐπιτυχὸν ἀγαθοῦ παχύναι
 αὐτὸν ὥς τάχιστα βουλόμενος ἤρετο τῶν δεινῶν τινὰ ἀμφ’
 ἵππους δοκούντων εἶναι τί τάχιστα παχύνει ἵππον· τὸν δ’
 εἰπεῖν λέγεται ὅτι δεσπότητος ὀφθαλμός. οὕτω δ’, ἔφη, ὦ
 Σώκρατες, καὶ τᾶλλά μοι δοκεῖ δεσπότητος ὀφθαλμὸς τὰ καλὰ
 τε καγαθὰ μάλιστα ἐργάζεσθαι.

13

XIII.

- 1 ΣΩ. Ὅταν δὲ παραστήσης τινί, ἔφην ἐγώ, τοῦτο καὶ πάννυ
 ἰσχυρῶς ὅτι δεῖ ἐπιμελείσθαι ὧν ἂν σὺ βούλῃ, ἢ ἱκανὸς ἦδη
 ἔσται ὁ τοιοῦτος ἐπιτροπεύειν, ἢ τι καὶ ἄλλο προσμαθητέον
 αὐτῷ ἔσται, εἰ μέλλει ἐπίτροπος ἱκανὸς ἔσεσθαι ;
 2 ἸΣΧ. Ναὶ μὰ Δί’, ἔφη ὁ Ἰσχόμαχος, ἔτι μὲντοι λοιπὸν
 αὐτῷ ἔστι γινῶναι ὃ τι τε ποιητέον καὶ ὁπότε καὶ ὅπως, εἰ δὲ
 μή, τί μᾶλλον ἐπιτρόπου ἄνευ τούτων ὄφελος ἢ ἱατροῦ ὃς
 ἐπιμελοῖτο μὲν κάμνοντός τινος πρωὶ τε ἰὼν καὶ ὀψέ, ὃ τι δὲ
 συμφέρον τῷ κάμνοντι ποιεῖν εἴη, τοῦτο μὴ εἰδείη ;
 3 ΣΩ. Ἐὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὥς ἔστιν ἐργαστέα,
 ἔτι τινός, ἔφην ἐγώ, προσδεήσεται, ἢ ἀποτετελεσμένος ἦδη
 οὗτός σοι ἔσται ἐπίτροπος ;
 ἸΣΧ. Ἀρχεῖν γε, ἔφη, οἶμαι δεῖν αὐτὸν μαθεῖν τῶν
 ἐργαζομένων.

ΣΩ. Ἡ οὖν, ἔφην ἐγώ, καὶ σὺ ἄρχειν ἱκανοὺς εἶναι 13
 παιδεύεις τοὺς ἐπιτρόπους ; 4

ἼΣΧ. Πειρώμαί γε δῆ, ἔφη ὁ Ἰσχόμαχος.

ΣΩ. Καὶ πῶς δῆ, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ ἀρχικοὺς
 εἶναι ἀνθρώπων παιδεύεις ;

ἼΣΧ. Φαύλως, ἔφη, πάννυ, ὦ Σώκρατες, ὥστε ἴσως ἂν καὶ
 καταγέλασαι ἀκούων.

ΣΩ. Οὐ μὲν δὴ ἀξιὸν γ', ἔφην ἐγώ, τὸ πρᾶγμα κατα- 5
 γέλωτος, ὦ Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικοὺς ἀνθρώπων
 δύναται ποιεῖν, δηλὸν ὅτι οὗτος καὶ δεσποτικοὺς ἀνθρώπων
 δύναται διδάσκειν, ὅστις δὲ δεσποτικούς, δύναται ποιεῖν καὶ
 βασιλικούς. ὥστε οὐ καταγέλωτός μοι δοκεῖ ἀξίος εἶναι ἀλλ'
 ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν.

ἼΣΧ. Οὐκοῦν, ἔφη, ὦ Σώκρατες, τὰ μὲν ἄλλα ζῶα ἐκ 6
 δυοῖν τούτων τὸ πείθεσθαι μαθάνουσιν, ἕκ τε τοῦ ὅταν
 ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι, καὶ ἐκ τοῦ ὅταν προθύμως
 ὑπηρετῶσιν εὖ πάσχειν. οἳ τε γοῦν πῶλοι μαθάνουσιν 7
 ὑπακούειν τοῖς πωλοδάμναις τῷ ὅταν μὲν πείθωνται τῶν ἡδέων
 τι αὐτοῖς γίνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν, ἔστ'
 ἂν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ· καὶ τὰ κυνίδια 8
 δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ γνώμῃ καὶ τῇ γλώττῃ
 ὑποδεέστερα ὄντα ὁμως καὶ περιτρέχειν καὶ κυβιστᾶν καὶ
 ἄλλα πολλὰ μαθάνει τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν μὲν γὰρ
 πείθεται, λαμβάνει τι ὧν δεῖται, ὅταν δὲ ἀμελῇ, κολάζεται.
 ἀνθρώπους δ' ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ, ἐπιδεικνύοντα 9
 ὡς συμφέρει αὐτοῖς πείθεσθαι, τοῖς δὲ δούλοις καὶ ἡ δοκοῦσα
 θηριώδης παιδεία εἶναι πάννυ ἐστὶν ἐπαγωγὸς πρὸς τὸ
 πείθεσθαι διδάσκειν· τῇ γὰρ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις
 προσχαριζόμενος ἂν πολλὰ ἀνύτοις παρ' αὐτῶν. αἱ δὲ
 φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παροξύνονται. πεινῶσι
 γὰρ τοῦ ἐπαίνου οὐχ ἥττον ἔνιαι τῶν φύσεων ἢ ἄλλαι τῶν
 σίτων τε καὶ ποτῶν. ταυτὰ τε οὖν, ὅσα περ αὐτὸς ποιῶν 10

- 13 οἶμαι πιθανωτέροις ἀνθρώποις χρῆσθαι, διδάσκω οὓς ἂν ἐπιτρόπους βούλωμαι καταστήσαι καὶ τάδε συλλαμβάνω αὐτοῖς· ἱμάτιά τε γὰρ ἃ δεῖ παρέχειν ἐμὲ τοῖς ἐργαστήρσι καὶ ὑποδήματα οὐχ ὅμοια πάντα ποιῶ, ἀλλὰ τὰ μὲν χεῖρω, τὰ δὲ βελτίω, ἵνα ἦ τὸν κρείττω τοῖς βελτίοσι τιμᾶν, τῷ δὲ χείρονι
- II τὰ ἥττω διδόναι. πάννυ γάρ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀθυμία ἐγγίγνεσθαι τοῖς ἀγαθοῖς, ὅταν ὁρῶσι τὰ μὲν ἔργα δι' αὐτῶν καταπραττόμενα, τῶν δὲ ὁμοίων τυγχάνοντας ἑαυτοῖς
- I 2 τοὺς μήτε πονεῖν μήτε κινδυνεύειν ἐθέλοντας, ὅταν δέῃ· αὐτός τε οὖν οὐδ' ὅπως τι οὖν τῶν ἴσων ἀξιώ τοὺς ἀμείνους τοῖς κακίοσι τυγχάνειν, τοὺς τε ἐπιτρόπους, ὅταν μὲν ἴδω διαδεδοκότας τοῖς πλείστου ἀξίους τὰ κράτιστα, ἐπαινῶ, ἣν δὲ ἴδω ἣ κολακεύμασί τινα προτιμώμενον ἢ καὶ ἄλλη τινὶ ἀνωφελεῖ χάριτι, οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρώμαι διδάσκειν, ὦ Σώκρατες, ὅτι οὐδ' αὐτῷ σύμφορα ταῦτα ποιεῖ.

14

XIV.

- I ΣΩ. Ὅταν δέ, ὦ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἄρχειν ἤδη ἱκανός σοι γένηται ὥστε πειθομένους παρέχεσθαι, ἢ ἀποτετελεσμένον τοῦτον ἡγεῖ ἐπίτροπον, ἢ ἔτι τινὸς προσδεῖται ὁ ταῦτα ἔχων ἃ σὺ εἴρηκας;
- 2 ἸΣΧ. Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοῦ γε ἀπέχεσθαι τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γὰρ ὁ τοὺς καρποὺς μεταχειριζόμενος τολμῶ ἄφανίζειν ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, τί ἂν ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;
- 3 ΣΩ. Ἡ καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην σὺ ὑποδύει διδάσκειν;
- ἸΣΧ. Καὶ πάννυ, ἔφη ὁ Ἰσχόμαχος· οὐ μέντοι γε πάντας ἐξ
- 4 ἐτοίμου εὗρίσκω ὑπακούοντας τῆς διδασκαλίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλων

νος πειρῶμαι, ἔφη, λαμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην 14
 τοὺς οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ ἄνδρες θείναι
 πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ.
 γέγραπται γὰρ ζημιοῦσθαι ἐπὶ τοῖς κλέμμασι, καὶ δεδέσθαι, 5
 ἣν τις ἄλῳ ποιῶν, καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας. δῆλον
 οὖν, ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῇ ποιῆσαι
 τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν. ἐγὼ οὖν, ἔφη, καὶ τούτων 6
 προσφέρων ἓνια καὶ ἄλλα τῶν βασιλικῶν νόμων προσφερό-
 μενος πειρῶμαι δικαίους περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι
 τοὺς οἰκέτας. ἐκεῖνοι μὲν γὰρ οἱ νόμοι ζημίαι μόνον εἰσὶ τοῖς 7
 ἁμαρτάνουσιν, οἱ δὲ βασιλικοὶ νόμοι οὐ μόνον ζημιοῦσι τοὺς
 ἀδικοῦντας, ἀλλὰ καὶ ὠφελοῦσι τοὺς δικαίους· ὥστε ὁρῶντες
 πλουσιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδίκων πολλοὶ
 καὶ φιλοκερδεῖς ὄντες εὖ μάλα ἐπιμένουσι τῷ μὴ ἀδικεῖν. οὓς 8
 δ' ἂν αἰσθάνωμαι, ἔφη, ὅμως καὶ εὖ πάσχοντας ἔτι ἀδικεῖν
 πειρωμένους, τούτους ὡς ἀνηκέστους πλεονέκτας ὄντας ἤδη καὶ
 τῆς χρήσεως ἀποπαύω. οὓς δ' ἂν αὖ καταμάθω μὴ τῷ πλεόν 9
 ἔχειν μόνον διὰ τὴν δικαιοσύνην ἐπαιρομένους δικαίους εἶναι,
 ἀλλὰ καὶ τοῦ ἐπαινέσθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ, τούτοις
 ὥσπερ ἑλευθέροις ἤδη χρῶμαι, οὐ μόνον πλουτίζων ἀλλὰ καὶ
 τιμῶν ὡς καλοὺς τε καὶ αγαθοὺς. τούτῳ γάρ μοι δοκεῖ, ἔφη, ὦ 10
 Σώκρατες, διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φιλοκερδοῦς, τῷ
 ἐθέλειν ἐπαίνου καὶ τιμῆς ἔνεκα καὶ πονεῖν ὅπου δεῖ καὶ κινδυ-
 νεύειν καὶ αἰσχροῶν κερδῶν ἀπέχεσθαι.

XV.

15

ΣΩ. Ἄλλὰ μέντοι ἐπειδάν γε ἐμποίησης τινὲ τὸ βούλεσθαί 1
 σοι εἶναι τὰγαθὰ, ἐμποίησης δὲ τῷ αὐτῷ τούτῳ ἐπιμελεῖσθαι
 ὅπως ταῦτά σοι ἐπιτελῆται, ἔτι δὲ πρὸς τούτοις ἐπιστήμην
 κτήσῃ αὐτῷ, ὡς ἂν ποιούμενα ἕκαστα τῶν ἔργων ὠφελιμώτερα
 γίγνοιτο, πρὸς δὲ τούτοις ἄρχειν ἱκανὸν αὐτὸν ποιήσης, ἐπὶ δὲ
 τούτοις πᾶσιν ἡδηταί σοι τὰ ἐκ τῆς γῆς ὠραία ἀποδεικνύων

15 ὅτι πλείστα ὥσπερ σὺ σαυτῷ, οὐκέτι ἐρήσομαι περὶ τούτου εἰ ἔτι τινὸς ὁ τοιοῦτος προσδεῖται· πάννυ γάρ μοι δοκεῖ ἤδη πολλοῦ ἂν ἄξιος εἶναι ἐπίτροπος ὢν τοιοῦτος. ἐκείνο μέντοι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, μὴ ἀπολίπῃς, ὃ ἡμῖν ἀργότατα ἐπιδεδράμηται τοῦ λόγου.

2 ἸΣΧ. Τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος.

ΣΩ. Ἐλεξας δῆπου, ἔφην ἐγώ, ὅτι μέγιστον εἴη μαθεῖν ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα· εἰ δὲ μή, οὐδὲ τῆς ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίνεσθαι, εἰ μὴ τις ἐπίσταιτο ἃ δεῖ καὶ ὡς δεῖ ποιεῖν.

3 ἸΣΧ. ἐνταῦθα δὴ εἶπεν ὁ Ἰσχόμαχος, Τὴν τέχνην με ἤδη, ὦ Σώκρατες, κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας;

ΣΩ. Αὕτη γὰρ ἴσως, ἔφην ἐγώ, ἤδη ἐστὶν ἡ ποιοῦσα τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιοτεύειν.

4 ἸΣΧ. Νῦν τοίνυν, ἔφη, ὦ Σώκρατες, καὶ τὴν φιланθρωπίαν ταύτης τῆς τέχνης ἀκούσει. τὸ γὰρ ὠφελιμωτάτην οὖσαν καὶ ἡδίστην ἐργάζεσθαι καὶ καλλίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις ἔτι πρὸς τούτοις καὶ ῥάστην εἶναι μαθεῖν πῶς οὐχὶ γενναῖον ἐστὶ; γενναῖα δὲ δῆπου καλοῦμεν καὶ τῶν ζώων ὅποσα καλὰ καὶ μεγάλα καὶ ὠφέλιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.

5 ΣΩ. Ἀλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὦ Ἰσχόμαχε, ἱκανῶς δοκῶ καταμεμαθηκέναι ἢ εἶπας, καθὰ δεῖ διδάσκειν τὸν ἐπίτροπον· καὶ γὰρ ἢ ἔφησθα εὖνουν σοι ποιεῖν αὐτὸν μαθεῖν

6 δοκῶ, καὶ ἢ ἐπιμελῇ καὶ ἀρχικὸν καὶ δίκαιον. ὃ δὲ εἶπας ὡς δεῖ μαθεῖν τὸν μέλλοντα ὀρθῶς γεωργίας ἐπιμελεῖσθαι καὶ ἃ δεῖ ποιεῖν καὶ ὡς δεῖ καὶ ὁπότε ἕκαστα, ταῦτά μοι δοκοῦμεν,

7 ἔφην ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέναι τῷ λόγῳ· ὥσπερ εἰ εἶποις ὅτι δεῖ γράμματα ἐπίστασθαι τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγορευόμενα γράφειν καὶ τὰ γεγραμμένα ἀναγιγνώσκειν. ταῦτα γὰρ ἐγὼ ἀκούσας, ὅτι μὲν δεῖ γράμματα ἐπίστασθαι

ἡκηγόη ἄν, τοῦτο δὲ δῶς οὐδέν τι οἶμαι μᾶλλον ἂν ἐπισταίμην 15
 γράμματα. οὕτω δὲ καὶ νῦν ὅτι μὲν δεῖ ἐπίστασθαι γεωργίαν 8
 τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι αὐτῆς ῥαδίως πέπεισμαι,
 τοῦτο μέντοι εἰδὼς οὐδέν τι μᾶλλον ἐπίσταμαι ὅπως δεῖ γεωρ-
 γεῖν. ἀλλ' εἴ μοι αὐτίκα μάλα δόξειε γεωργεῖν, ὅμοιος ἂν μοι 9
 δοκῶ εἶναι τῷ περιμόντι ἱατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνοντας,
 εἰδότες δὲ οὐδὲν ὅ τι συμφέρει τοῖς κάμνουσιν. ἔν' οὖν μὴ
 τοιοῦτος ὦ, ἔφην ἐγώ, διδάσκέ με αὐτὰ τὰ ἔργα τῆς γεωργίας.

ἸΣΧ. Ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, οὐχ ὥσπερ γε τὰς ἄλλας 10
 τέχνας κατατριβῆναι δεῖ μανθάνοντας πρὶν ἄξια τῆς τροφῆς
 ἐργάζεσθαι τὸν διδασκόμενον, οὐχ οὕτω καὶ ἡ γεωργία δύσκολός
 ἐστι μαθεῖν, ἀλλὰ τὰ μὲν ἰδὼν ἂν ἐργαζομένους, τὰ δὲ ἀκούσας,
 εὐθὺς ἂν ἐπίσταιο, ὥστε καὶ ἄλλον, εἰ βούλοιο, διδάσκειν.
 οἶμαι δ', ἔφη, πάνυ καὶ λεληθέναι πολλά σε σαυτὸν ἐπιστά- 11
 μενον αὐτῆς. καὶ γὰρ δὴ οἱ μὲν ἄλλοι τεχνῖται ἀποκρύπ-
 τονταί πως τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης, τῶν δὲ
 γεωργῶν ὁ κάλλιστα μὲν φυτεύων μάλιστα' ἂν ἤδοιτο, εἴ τις
 αὐτὸν θεῶτο, ὁ κάλλιστα δὲ σπείρων ὡσαύτως· ὅ τι δὲ ἔροιο
 τῶν καλῶς πεποιημένων, οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο ὅπως
 ἐποίησεν. οὕτω καὶ τὰ ἥθη, ὦ Σώκρατες, ἔφη, γενναιοτάτους 12
 τοὺς αὐτῇ συνόντας ἡ γεωργία ἔοικε παρέχεσθαι.

ΣΩ. Ἀλλὰ τὸ μὲν προοιμιον, ἔφην ἐγώ, καλὸν καὶ οὐχ οἶον 13
 ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήματος· σὺ δέ, ὅτι εὐπετές
 ἐστι μαθεῖν, διὰ τοῦτο πολὺ μοι μᾶλλον διεξιῖθι αὐτήν. οὐ γὰρ
 σοὶ αἰσχρὸν τὰ ῥάδια διδάσκειν ἐστίν, ἀλλ' ἐμοὶ πολὺ αἰσχρὸν
 μὴ ἐπίστασθαι ἄλλως τε καὶ εἰ χρήσιμα ὄντα τυγχάνει.

XVI.

16

ἸΣΧ. Πρῶτον μὲν τοίνυν, ἔφη, ὦ Σώκρατες, τοῦτο ἐπιδείξει 1
 βούλομαί σοι ὡς οὐ χαλεπὸν ἐστίν ὁ λέγουσι ποικιλώτατον
 τῆς γεωργίας εἶναι οἱ λόγῳ μὲν ἀκριβέστερα αὐτὴν διεξιόντες,

16 ἥκιστα δὲ ἐργαζόμενοι. φασὶ γὰρ τὸν μέλλοντα ὀρθῶς
2 γεωργήσῃ τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι.

ΣΩ. Ὅρθῶς γε, ἔφην ἐγώ, ταῦτα λέγοντες. ὁ γὰρ μὴ εἰδὼς
ὅ τι δύναται ἡ γῆ φέρειν, οὐδ' ὅ τι σπείρειν οἶμαι οὐδ' ὅ τι
φυτεύειν δεῖ εἰδείη ἄν.

3 ἸΣΧ. Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς τοῦτο
ἔστι γινῶναι ὅ τι τε δύναται φέρειν καὶ ὅ τι μὴ δύναται, ὀρῶντα
τοὺς καρποὺς καὶ τὰ δένδρα. ἐπειδὴν μέντοι γινῶ τις, οὐκέτι
συμφέρει θεομαχεῖν. οὐ γὰρ ἂν ὅτου δέοιτο αὐτὸς τοῦτο
σπείρων καὶ φυτεύων μᾶλλον ἂν ἔχοι τὰ ἐπιτήδεια ἢ ὅ τι ἡ γῆ
4 ἡδοίτο φύουσα καὶ τρέφουσα. ἦν δ' ἄρα δι' ἀργίαν τῶν
ἐχόντων αὐτὴν μὴ ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι, ἔστι
καὶ παρὰ γείτονος τόπου πολλάκις ἀληθέστερα περὶ αὐτῆς
5 γινῶναι ἢ παρὰ γείτονος ἀνθρώπου πυθέσθαι. καὶ χερσεύουσα
δὲ ὁμῶς ἐπιδείκνυσιν τὴν αὐτῆς φύσιν· ἡ γὰρ τὰ ἄγρια καλὰ
φύουσα δύναται θεραπευομένη καὶ τὰ ἥμερα καλὰ ἐκφέρειν.
φύσιν μὲν δὴ γῆς οὕτω καὶ οἱ μὴ πάνυ ἔμπειροι γεωργίας ὁμῶς
δύνανται διαγιγνώσκειν.

6 ΣΩ. Ἀλλὰ τοῦτο μὲν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἱκανῶς ἤδη
μοι δοκῶ ἀποτεθαρρηκέναι ὥς οὐ δεῖ φοβούμενον μὴ οὐ γινῶ
7 τῆς γῆς φύσιν ἀπέχεσθαι γεωργίας. καὶ γὰρ δὴ, ἔφην, ἀνεμ-
νήσθην τὸ τῶν ἀλιέων, ὅτι θαλαττουργοὶ ὄντες καὶ οὔτε κατα-
στήσαντες ἐπὶ θέαν οὐθ' ἡσυχῇ βαδίζοντες, ἀλλὰ παρατρέ-
χοντες ἅμα τοὺς ἀγρούς, ὅταν ὀρώσι τοὺς καρποὺς ἐν τῇ γῇ,
ὁμῶς οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς ὅποια τε ἀγαθὴ
ἔστι καὶ ὅποια κακὴ, ἀλλὰ τὴν μὲν ψέγουσι, τὴν δ' ἐπαινοῦσι.
καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας ὀρῶ αὐτοὺς τὰ πλείεστα
κατὰ ταῦτα ἀποφαινομένους περὶ τῆς ἀγαθῆς γῆς.

8 ἸΣΧ. Πόθεν οὖν βούλει, ἔφη, ὦ Σώκρατες, ἄρξωμαί σε τῆς
γεωργίας ὑπομινῆσκειν; οἶδα γὰρ ὅτι ἐπισταμένῳ σοι πάνυ
πολλὰ φράσω ὥς δεῖ γεωργεῖν.

9 ΣΩ. Ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, πρῶτον ἂν

ἡδέως μανθάνειν, φιλοσόφου γὰρ μάλιστά ἐστιν ἀνδρός, ὅπως 16
 ἂν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζόμενος πλείστας κριθὰς καὶ
 πλείστους πυροὺς λαμβάνοιμι.

ἸΣΧ. Οὐκοῦν τοῦτο μὲν οἶσθα ὅτι τῷ σπόρῳ νεὸν δεῖ 10
 ὑπεργάζεσθαι;

ΣΩ. Οἶδα γάρ, ἔφην ἐγώ.

ἸΣΧ. Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος; 11

ΣΩ. Ἀλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφην.

ἸΣΧ. Ἀλλὰ τοῦ θέρους σοι δοκεῖ;

ΣΩ. Σκληρά, ἔφην ἐγώ, ἡ γῆ ἔσται κινεῖν τῷ ζεύγει.

ἸΣΧ. Κινδυνεύει ἔαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον. 12

ΣΩ. Εἰκὸς γάρ, ἔφην ἐγώ, ἐστὶ μάλιστα χεῖσθαι τὴν γῆν
 τηνικαῦτα κινουμένην.

ἸΣΧ. Καὶ τὴν πόαν γε ἀναστρεφομένην, ἔφη, ὦ Σώκρατες,
 τηνικαῦτα κόπρον μὲν τῇ γῇ ἥδη παρέχειν, καρπὸν δ' οὕτω
 καταβαλεῖν ὥστε φύεσθαι. οἶμαι γὰρ δὴ καὶ τοῦτό σ' ἔτι 13
 γινώσκειν ὅτι εἰ μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι, ὕλης τε δεῖ
 καθαρὰν αὐτὴν εἶναι καὶ ὀπτὴν ὅτι μάλιστα πρὸς τοῦ ἡλίου.

ΣΩ. Πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι χρῆναι
 ἔχειν.

ἸΣΧ. Ταῦτ' οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλλον ἂν 14
 γίνεσθαι ἢ εἰ ἐν τῷ θέρει ὅτι πλειστάκις μεταβάλοι τις τὴν γῆν;

ΣΩ. Οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἂν μᾶλλον ἢ
 μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος, ἢ δὲ γῆ
 ὀπτῶτο ὑπὸ τοῦ ἡλίου, ἢ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν
 μέσῃ τῇ ἡμέρᾳ κινοίῃ τῷ ζεύγει.

ἸΣΧ. Εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, ἔφη, 15
 οὐκ εὐδηλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν τὴν γῆν καὶ τὴν
 ὕλην;

ΣΩ. Καὶ τὴν μὲν γε ὕλην, ἔφην ἐγώ, καταβάλλειν, ὥς
 αὐαίνηται, ἐπιπολῆς, τὴν δὲ γῆν στρέφειν, ὥς ἡ ὥμῃ αὐτῆς
 ὀπτᾶται.

17

XVII.

1 ἼΣΧ. Περὶ μὲν τῆς νεοῦ ὁράς, ἔφη, ὦ Σώκρατες, ὡς ἀμφοτέροις ἡμῖν ταῦτα δοκεῖ.

ΣΩ. Δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

ἼΣΧ. Περὶ γε μέντοι τοῦ σπόρου ὥρας ἄλλο τι, ἔφη, ὦ Σώκρατες, γινώσκεις ἢ τὴν ὥραν σπείρειν ἧς πάντες μὲν οἱ πρόσθεν ἄνθρωποι πείραν λαβόντες, πάντες δὲ οἱ νῦν λαμβά-
2 νοντες, ἐγνώκασιν κρατίστην εἶναι; ἐπειδὴν γὰρ ὁ μετοπωρινὸς χρόνος ἔλθῃ, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀπο-
βλέπουσιν, ὅποτε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν.

ΣΩ. Ἐγνώκασιν δὴ γ', ἔφην ἐγώ, ὦ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἐκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες.

3 ἼΣΧ. Οὐκοῦν ταῦτα μὲν, ἔφη ὁ Ἰσχόμαχος, ὁμογνωμονοῦμεν πάντες οἱ ἄνθρωποι.

ΣΩ. Ἄ γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίνεται ὁμονοεῖν· οἷον ἅμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν, ἢν δύνωνται, καὶ πῦρ κάειν ἅμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν.

4 ἼΣΧ. Ἄλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, ὦ Σώκρατες, περὶ τοῦ σπόρου, πότερον ὁ πρῶιμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

ΣΩ. Ἄλλ' ὁ θεός, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρῶιμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

5 ἼΣΧ. Σὺ οὖν, ἔφη, ὦ Σώκρατες, πότερον ἡγεῖ κρεῖττον εἶναι ἐνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, ἐάν τε πολὺ ἐάν τε ὀλίγον σπέρμα σπείρῃ τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρῳιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν;

6 ΣΩ. καὶ ἐγὼ εἶπον, Ἐμοὶ μὲν, ὦ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺ γὰρ

νομίζω κρείττον εἶναι ἀεὶ ἄρκοῦντα σῆτον λαμβάνειν ἢ ποτὲ 17
μὲν πάνυ πολλὴν ποτὲ δὲ μῆδ' ἱκανόν.

ἸΣΧ. Καὶ τοῦτο τοίνυν σύγε, ἔφη, ὦ Σώκρατες, ὁμογνω-
μονεῖς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ ταῦτα πρόσθεν
ἐμοῦ τὴν γνώμην ἀποφαινόμενος.

ΣΩ. Τί γάρ, ἔφην ἐγώ, ἐν τῷ ῥιπτεῖν τὸ σπέρμα ποικίλη γ
τέχνη ἔνεστι;

ἸΣΧ. Πάντως, ἔφη, ὦ Σώκρατες, ἐπισκεψώμεθα καὶ τοῦτο.
ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥιπτεῖσθαι τὸ σπέρμα καὶ σύ
που οἶσθα, ἔφη.

ΣΩ. Καὶ γὰρ ἐώρακα, ἔφην ἐγώ.

ἸΣΧ. Ῥιπτεῖν δέ γε, ἔφη, οἱ μὲν ὁμαλῶς δύνανται,
οἱ δ' οὐ.

ΣΩ. Οὐκοῦν τοῦτο μὲν, ἔφην ἐγώ, ἤδη μελέτης δεῖται,
ὥσπερ τοῖς κιθαρισταῖς ἡ χεὶρ, ὅπως δύνηται ὑπηρετεῖν τῇ
γνώμῃ.

ἸΣΧ. Πάνυ μὲν οὖν, ἔφη· ἦν δέ γε ἦ, ἔφη, ἡ γῆ ἡ μὲν 8
λεπτοτέρα, ἡ δὲ παχυτέρα;

ΣΩ. Τί τοῦτο, ἐγώ ἔφην, λέγεις; ἄρά γε τὴν μὲν
λεπτοτέραν ὅπερ ἀσθενεστέραν, τὴν δὲ παχυτέραν ὅπερ
ἰσχυροτέραν;

ἸΣΧ. Τοῦτ', ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ἴσον ἂν
ἐκατέρα τῇ γῇ σπέρμα διδοίης ἢ ποτέρα ἂν πλείον.

ΣΩ. Τῷ μὲν οἴνῳ, ἔφην, ἔγωγε νομίζω τῷ ἰσχυροτέρῳ 9
πλείον ἐπιχεῖν ὕδωρ, καὶ ἀνθρώπῳ τῷ ἰσχυροτέρῳ πλείον
βάρος, ἂν δέη τι φέρειν, ἐπιτιθέναι, κὰν δέη τρέφεσθαι τινας,
τοῖς δυνατωτέροις τρέφειν ἂν τοὺς πλείους προστάξαιμι. εἰ
δὲ ἡ ἀσθενὴς γῆ ἰσχυροτέρα, ἔφην ἐγώ, γίνεται, ἦν τις
πλείονα καρπὸν αὐτῇ ἐμβάλλῃ, ὥσπερ τὰ ὑποζύγια, τοῦτο σύ
με δίδασκε.

ἸΣΧ. καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν, Ἀλλὰ παίζεις μὲν 10
σύγε, ἔφη, ὦ Σώκρατες. εὖ γε μέντοι, ἔφη, ἴσθι, ἦν μὲν

17 ἐμβαλὼν τὸ σπέρμα τῇ γῇ ἔπειτα ἐν ᾧ πολλὴν ἔχει τροφήν ἢ γῇ ἀπὸ τοῦ οὐρανοῦ χλόης γενομένης ἀπὸ τοῦ σπέρματος καταστρέψῃς αὐτὸ πάλιν, τοῦτο γίγνεται σῖτος τῇ γῇ. καὶ ὥσπερ ὑπὸ κόπρου ἰσχύς αὐτῇ ἐγγίγνεται· ἣν μέντοι ἐκτρέφειν ἕως τὴν γῆν διὰ τέλους τὸ σπέρμα εἰς καρπὸν, χαλεπὸν τῇ ἀσθενεῖ γῇ ἐς τέλος πολὺν καρπὸν ἐκφέρειν. καὶ συὶ δὲ ἀσθενεῖ χαλεπὸν πολλοὺς ἀδρούς χοίρους ἐκτρέφειν.

11 ΣΩ. Λέγεις σύ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῇ ἀσθενεστέρᾳ γῇ μείον δεῖν τὸ σπέρμα ἐμβαλεῖν;

ἸΣΧ. Ναὶ μὰ Δί, ἔφη, ὦ Σώκρατες, καὶ σύ γε συνομολογεῖς, λέγων ὅτι νομίζεις τοῖς ἀσθενεστέροις πᾶσι μείω προστάττειν πράγματα.

12 ΣΩ. Τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τίνος ἔνεκα ἐμβάλλετε τῷ σίτῳ;

ἸΣΧ. Οἴσθα δῆπου, ἔφη, ὅτι ἐν τῷ χειμῶνι πολλὰ ὕδατα γίγνεται.

ΣΩ. Τί γὰρ οὐκ; ἔφην ἐγώ.

ἸΣΧ. Οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναί τινα ὑπ' αὐτῶν ἰλῦος ἐπιχυθείσης καὶ ψιλωθῆναί τινας ῥίζας ὑπὸ ρεύματος. καὶ ὕλη δὲ πολλάκις ὑπὸ τῶν ὑδάτων δῆπου συνεξορμᾷ τῷ σίτῳ καὶ παρέχει πνιγμὸν αὐτῷ.

ΣΩ. Πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίνεσθαι.

13 ἸΣΧ. Οὐκοῦν δοκεῖ σοι, ἔφη, ἐνταῦθα ἤδη ἐπικουρίας τινὸς δεῖσθαι ὁ σῖτος;

ΣΩ. Πάνυ μὲν οὖν, ἔφην ἐγώ.

ἸΣΧ. Τῷ οὖν κατιλυθέντι τί ἂν ποιοῦντες δοκοῦσιν ἄν σοι ἐπικουρῆσαι;

ΣΩ. Ἐπικουφίσαντες, ἔφην ἐγώ, τὴν γῆν.

14 ἸΣΧ. Τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰς ῥίζας;

ΣΩ. Ἀντιπροσαμνησάμενοι τὴν γῆν ἄν, ἔφην ἐγώ.

ἸΣΧ. Τί γάρ, ἔφη, ἣν ὕλη πνίγη συνεξορμῶσα τῷ σίτῳ καὶ διαρπάξουσα τοῦ σίτου τὴν τροφήν ὥσπερ οἱ κηφῆνες

διαρπάζουσιν ἄχρηστοι ὄντες τῶν μελιττῶν ἃ ἂν ἐκεῖναι 17
ἐργασάμεναι τροφήν καταθῶνται ;

ΣΩ. Ἐκκόπτειν ἂν νῆ Δία δέοι τὴν ὕλην, ἔφην ἐγώ, ὥσπερ
τοὺς κηφήνας ἐκ τῶν σμηνῶν ἀφαιρεῖν.

ἸΣΧ. Οὐκοῦν, ἔφην, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν τοὺς 15
σκαλέας ;

ΣΩ. Πάνυ γε. ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὦ Ἰσχόμαχε,
οἷόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι. πάνυ γὰρ σύ με
ἐξώργισας πρὸς τὴν ὕλην τοὺς κηφήνας εἰπών, πολὺ μᾶλλον
ἢ ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγες.

XVIII.

18

Ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν εἰκός. δίδασκε 1
οὖν εἴ τι ἔχεις με καὶ εἰς τοῦτο.

ἸΣΧ. Ἦν μὴ γε φανῆς, ἔφην, καὶ εἰς τοῦτο ταῦτά ἐμοὶ
ἐπιστάμενος. ὅτι μὲν οὖν τέμνειν τὸν σίτον δεῖ οἴσθαι.

ΣΩ. Τί δ' οὐ μέλλω ; ἔφην ἐγώ.

ἸΣΧ. Πότερ' ἂν οὖν τέμνοις, ἔφην, στὰς ἔνθα πνεῖ ἄνεμος ἢ
ἀντίος ;

ΣΩ. Οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἶμαι καὶ τοῖς
ῥμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχύρων καὶ ἀθέρων
θερίζειν.

ἸΣΧ. Καὶ ἀκροτομοίης δ' ἂν, ἔφην, ἢ παρὰ γῆν τέμνοις ; 2

ΣΩ. Ἦν μὲν βραχὺς ἢ ὁ κάλαμος τοῦ σίτου, ἔγωγ', ἔφην,
κάτωθεν ἂν τέμνοιμι, ἵνα ἱκανὰ τὰ ἄχυρα μᾶλλον γίγνηται·
ἐὰν δὲ ὑψηλὸς ἢ, νομίζω ὀρθῶς ἂν ποιεῖν μεσοτομῶν, ἵνα μήτε
οἱ ἀλοῶντες μοχθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὦν
οὐδὲν προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ἡγοῦμαι καὶ
κατακαυθὲν συνωφελεῖν ἂν τὴν γῆν καὶ εἰς κόπρον ἐμβληθὲν
γῆν κόπρον συμπληθύνειν.

ἸΣΧ. Ὅρᾳς, ἔφην, ὦ Σώκρατες, ὥς ἀλίσκει ἐπ' αὐτοφώρῳ 3
καὶ περὶ θερισμοῦ εἰδὼς ἅπερ ἐγώ ;

18 ΣΩ. Κινδυνεύω, ἔφην ἐγώ, καὶ βούλομαί γε σκέψασθαι εἰ καὶ ἄλοᾶν ἐπίσταμαι.

ἼΣΧ. Οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα ὅτι ὑποζυγίῳ ἄλοῶσι τὸν σῖτον.

4 ΣΩ. Τί δ' οὐκ, ἔφην ἐγώ, οἶδα; καὶ ὑποζυγία γε καλούμενα πάντα ὁμοίως, βοῦς, ἡμιόνους, ἵππους.

ἼΣΧ. Οὐκοῦν, ἔφη, ταῦτα μὲν ἡγεί τόσούτον μόνον εἰδέναι, πατεῖν τὸν σῖτον ἐλαυνόμενα;

ΣΩ. Τί γὰρ ἂν ἄλλο, ἔφην ἐγώ, ὑποζυγία εἰδείη;

5 ἼΣΧ. Ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ ἀλοητός, τίνι τοῦτο, ὦ Σώκρατες; ἔφη.

ΣΩ. Δῆλον ὅτι, ἔφην ἐγώ, τοῖς ἐπαλωσταῖς. στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ ἄτριπτα αἰεὶ δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἂν τὸν δῖνον καὶ τάχιστα ἀνύτοιεν.

ἼΣΧ. Ταῦτα μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει γιγνώσκων.

6 ΣΩ. Οὐκοῦν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐκ τούτου δὴ καθαροῦμεν τὸν σῖτον λικμῶντες.

ἼΣΧ. Καὶ λέξον γέ μοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, ἥ οἶσθα ὅτι ἦν ἐκ τοῦ προσηνέμου μέρους τῆς ἄλῳ ἀρχῇ, δι' ὅλης τῆς ἄλῳ οἴσεται σοι τὰ ἄχυρα;

7 ΣΩ. Ἀνάγκη γάρ, ἔφην ἐγώ.

ἼΣΧ. Οὐκοῦν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν σῖτον.

ΣΩ. Πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι τὰ ἄχυρα ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἄλῳ.

ἼΣΧ. Ἦν δέ τις, ἔφη, λικμᾶ ἐκ τοῦ ὑπηνέμου ἀρχόμενος;

ΣΩ. Δῆλον, ἔφην ἐγώ, ὅτι εὐθὺς ἐν τῇ ἀχυροδόκῃ ἔσται τὰ ἄχυρα.

8 ἼΣΧ. Ἐπειδὰν δὲ καθήρης, ἔφη, τὸν σῖτον μέχρι τοῦ ἡμίσεος τῆς ἄλῳ, πότερον εὐθὺς οὕτω κεχυμένου τοῦ σίτου λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ἢ συνώσας τὸν καθαρὸν πρὸς τὸν πόλον ὥς εἰς στενωτάτον;

ΣΩ. Συνώσας νῆ Δί', ἔφην ἐγώ, τὸν καθαρὸν σῖτον, ἵν'

ὑπερφέρηται μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς ἄλῳ, καὶ μὴ δις 18
ταῦτ' ἄχυρα δέη λικμᾶν.

ἸΣΧ. Σὺ μὲν δὴ ἄρα, ἔφη, ὦ Σώκρατες, σῖτόν γε ὥς ἂν 9
τάχιστα καθαρὸς γένοιτο καὶ ἄλλον δύναιο διδάσκειν.

ΣΩ. Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθη ἐμαυτὸν ἐπιστάμενος.
καὶ πάλαι ἐννοῶ ἄρα εἰ λέληθα καὶ χρυσοχοεῖν καὶ αὐλεῖν καὶ
ζωγραφεῖν ἐπιστάμενος. ἐδίδαξε γὰρ οὔτε ταῦτά με οὐδεὶς
οὔτε γεωργεῖν· ὅρῳ δ' ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας
τέχνας ἐργαζομένους ἀνθρώπους.

ἸΣΧ. Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι πάλαι 10
ὅτι καὶ ταύτῃ εἷη γενναιοτάτῃ ἢ γεωργικῇ τέχνῃ ὅτι καὶ
ῥάστη ἐστὶ μαθεῖν.

ΣΩ. Ἄγε δὴ, ἔφην ἐγώ, οἶδα, ὦ Ἰσχόμαχε· τὰ μὲν δὴ
ἀμφὶ σπóρον ἐπιστάμενος ἄρα ἐλελήθη ἐμαυτὸν ἐπιστάμενος.

XIX.

19

Ἔστιν οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ τῶν 1
δένδρων φυτεία ;

ἸΣΧ. Ἔστι γὰρ οὖν, ἔφη ὁ Ἰσχόμαχος.

ΣΩ. Πῶς ἂν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπóρον
ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτείαν οὐκ ἐπίσταμαι ;

ἸΣΧ. Οὐ γὰρ σύ, ἔφη ὁ Ἰσχόμαχος, ἐπίστασαι ; 2

ΣΩ. Πῶς, ἐγὼ ἔφην, ὅστις μήτ' ἐν ὁποίᾳ τῇ γῇ δεῖ
φυτεύειν οἶδα μήτε ὅπόσον βάθος ὀρύττειν τῷ φυτῷ μήτε
ὅπόσον πλάτος, μήτε ὅπόσον μῆκος τὸ φυτὸν ἐμβάλλειν μήτε
ὅπως ἂν ἐν τῇ γῇ κείμενον τὸ φυτὸν μάλιστ' ἂν βλασταίνοι ;

ἸΣΧ. Ἰθὶ δὴ, ἔφη ὁ Ἰσχόμαχος, μάθανε ὃ τι μὴ ἐπί- 3
στασαι. βοθύνους μὲν γὰρ οἶους ὀρύττουσι τοῖς φυτοῖς οἷδ'
ὅτι ἐώρακας, ἔφη.

ΣΩ. Καὶ πολλάκις ἔγωγ', ἔφην.

ἸΣΧ. Ἦδη τινὰ οὖν αὐτῶν εἶδες βαθύτερον τριπόδου ;

ΣΩ. Οὐδὲ μὰ Δί' ἔγωγ', ἔφην, πενθημιποδίου.

19 ἼΣΧ. Τί δὲ τὸ πλάτος ἤδη τινὰ τριπόδου πλέον εἶδες ;

ΣΩ. Οὐδὲ μὰ Δί', ἔφην ἐγώ, διπόδου.

4 ἼΣΧ. Ἰθι δὴ, ἔφη, καὶ τόδε ἀπόκριναί μοι, ἤδη τινὰ εἶδες τὸ βάθος ἐλάττονα ποδιαίου ;

ΣΩ. Οὐδὲ μὰ Δί', ἔφην, ἔγωγε τριημιποδίου. καὶ γὰρ ἐξορύττοιο ἂν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἴη.

5 ἼΣΧ. Οὐκοῦν τοῦτο μὲν, ἔφη, ὦ Σώκρατες, ἱκανῶς οἶσθα ὅτι οὔτε βαθύτερον πενθημιπ.δίου ὀρύττουσιν οὔτε βραχύτερον τριημιποδίου.

ΣΩ. Ἀνάγκη γάρ, ἔφην ἐγώ, τοῦτο ὁρᾶσθαι, οὕτω γε καταφανὲς ὄν.

6 ἼΣΧ. Τί δέ, ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν γινώσκεις ὁρῶν ;

ΣΩ. Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι ἡ περὶ τὸν Λυκαβηττὸν καὶ ἡ ταύτῃ ὁμοία, ὑγρὰ δὲ ἡ ἐν τῷ Φαληρικῷ ἔλει καὶ ἡ ταύτῃ ὁμοία.

7 ἼΣΧ. Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἂν βαθὺν ὀρύττοις βόθρον τῷ φυτῷ ἢ ἐν τῇ ὑγρᾷ ;

ΣΩ. Ἐν τῇ ξηρᾷ νῆ Δί', ἔφην ἐγώ· ἐπεὶ ἐν γε τῇ ὑγρᾷ ὀρύττων βαθύν, ὕδωρ ἂν εὐρίσκεις καὶ οὐκ ἂν δύναιο ἔτι ἐν ὕδατι φυτεύειν.

ἼΣΧ. Καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὰὶ ὀρρωνγμένοι ὦσιν οἱ βόθροι, ὀπηνίκα δεῖ τιθέναι ἐν ἑκατέρᾳ τὰ φυτὰ ἤδη εἶδες ;

ΣΩ. Μάλιστα, ἔφην ἐγώ.

8 ἼΣΧ. Σὺ οὖν βουλόμενος ὥς τάχιστα φῦναι αὐτὰ πότερον ὑποβαλὼν ἂν τῆς γῆς τῆς εἰργασμένης οἶει τὸν βλαστὸν τοῦ κλήματος θάπτον χωρεῖν διὰ τῆς μαλακῆς ἢ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν ;

ΣΩ. Δῆλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θάπτον ἂν ἢ διὰ τῆς ἀργοῦ βλαστάνοι.

ἸΣΧ. Οὐκοῦν ὑποβλητέα ἂν εἴη τῷ φυτῷ γῇ. 19

ΣΩ. Τί δ' οὐ μέλλει; ἔφην ἐγώ. 9

ἸΣΧ. Πότερα δὲ ὅλον τὸ κλῆμα ὀρθὸν τιθεῖς πρὸς τὸν οὐρανὸν βλέπον ἡγεῖ μᾶλλον ἂν ριζοῦσθαι αὐτὸ ἢ καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείης ἂν, ὥστε κεῖσθαι ὥσπερ γάμμα ὑπτιον;

ΣΩ. Οὕτω νῆ Δία· πλείονες γὰρ ἂν οἱ ὀφθαλμοὶ κατὰ τῆς 10 γῆς εἶεν· ἐκ δὲ τῶν ὀφθαλμῶν καὶ ἄνω ὀρῶ βλαστάνοντα τὰ φυτά. καὶ τοὺς κατὰ τῆς γῆς οὖν ὀφθαλμοὺς ἡγοῦμαι τὸ αὐτὸ τοῦτο ποιεῖν. πολλῶν δὲ φυομένων βλαστῶν κατὰ τῆς γῆς ταχὺ ἂν καὶ ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν.

ἸΣΧ. Κατὰ ταῦτα τοίνυν, ἔφη, καὶ περὶ τούτων γιγνώσκων 11 ἐμοὶ τυγχάνεις. ἐπαμήσαιο δ' ἂν μόνον, ἔφη, τὴν γῆν ἢ καὶ σάξαις ἂν εὖ μάλα περὶ τὸ φυτόν;

ΣΩ. Σάττοιμ' ἂν, ἔφην, νῆ Δί' ἐγώ. εἰ μὲν γὰρ μὴ σεσαγμένον εἴη, ὑπὸ μὲν τοῦ ὕδατος εὖ οἶδ' ὅτι πηλὸς ἂν γίγνοιτο ἢ ἄσακτος γῇ, ὑπὸ δὲ τοῦ ἡλίου ξηρὰ μέχρι βυθοῦ, ὥστε τὰ φυτὰ κίνδυνος ὑπὸ μὲν τοῦ ὕδατος σῆπessθαι μὲν δι' ὑγρότητα, αὐαίνεισθαι δὲ διὰ ξηρότητα, ἡγουν χαννότητα τῆς γῆς, θερμαινόμενων τῶν ριζῶν.

ἸΣΧ. Καὶ περὶ ἀμπέλων ἄρα σύγε, ἔφη, φυτείας, ὦ Σώ- 12 κρατες, τὰ αὐτὰ ἐμοὶ πάντα γιγνώσκων τυγχάνεις.

ΣΩ. Ἡ καὶ συκὴν, ἔφην ἐγώ, οὕτω δεῖ φυτεῦειν;

ἸΣΧ. Οἶμαι δ', ἔφη ὁ Ἰσχόμαχος, καὶ τᾶλλα ἀκρόδρυα πάντα. τῶν γὰρ ἐν τῇ τῆς ἀμπέλου φυτείας καλῶς ἐχόντων τί ἂν ἀποδοκιμάσαις εἰς τὰς ἄλλας φυτείας;

ΣΩ. Ἑλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεῦσομεν, ὦ Ἰσχό- 13 μαχε;

ἸΣΧ. Ἀποπειρᾷ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων ἐπιστάμενος. ὁρᾷς μὲν γὰρ δὴ ὅτι βαθύτερος ὀρύττεται τῇ ἐλαίᾳ βόθρος· καὶ γὰρ παρὰ τὰς ὁδοὺς μάλιστα ὀρύττεται· ὁρᾷς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσσεστιν· ὁρᾷς δ',

19 ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.

14 ΣΩ. Ὅρῳ, ἔφην ἐγώ, ταῦτα πάντα.

ἸΣΧ. Καὶ ὁρῶν δῆ, ἔφη, τί αὐτῶν οὐ γιγνώσκεις; ἢ τὸ ὄστρακον ἀγνοεῖς, ἔφη, ὦ Σώκратες, πῶς ἂν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης;

ΣΩ. Μὰ τὸν Δί', ἔφην ἐγώ, οὐδὲν ὦν εἶπας, ὦ Ἰσχόμαχε, ἀγνοῶ, ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι ἦρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην. οὐ γὰρ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδὲν ἢ δεῖ φυτεύειν· ἐπεὶ δέ με καθ' ἕνα ἕκαστον ἐπεχείρησας ἐρωτᾶν, ἀποκρίνομαί σοι, ὡς σὺ φῆς, ἅπερ σὺ

15 γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός. ἄρα, ἔφην, ὦ Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλία ἐστίν; ἄρτι γὰρ δῆ, ἔφην ἐγώ, καταμανθάνω ἢ με ἐπηρώτησας ἕκαστα· ἄγων γάρ με δι' ὦν ἐγὼ ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἂ οὐκ ἐνόμιζον ἐπίστασθαι ἀναπείθεις οἶμαι ὡς καὶ ταῦτα ἐπίσταμαι.

16 ἸΣΧ. Ἄρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου ἐρωτῶν ἂν σε, πότερον καλὸν ἢ οὐ, δυναίμην ἂν σε πείσαι ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἂν δυναίμην ἀναπείσαι ὡς ἐπίστασαι αὐλεῖν, καὶ περὶ ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

ΣΩ. Ἴσως ἂν, ἔφην ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνέπεισάς με ὡς ἐπιστήμων εἶην, καίπερ εἰδότα ὅτι οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην.

7 ἸΣΧ. Οὐκ ἔστι ταῦτ', ἔφη, ὦ Σώκратες· ἀλλ' ἐγὼ καὶ πάλαι σοι ἔλεγον ὅτι ἡ γεωργία οὕτω φιλόανθρωπός ἐστι καὶ πραεὶα τέχνη ὥστε καὶ ὁρῶντας καὶ ἀκούοντας ἐπιστήμονας

18 εὐθὺς ἑαυτῆς ποιεῖν. πολλὰ δ', ἔφη, καὶ αὐτὴ διδάσκει ὡς ἂν κάλλιστά τις αὐτῇ χρῶτο. αὐτίκα ἄμπελος ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχῃ τι πλησίον δένδρον, διδάσκει ἱστάναι αὐτήν. περιπεταννύουσα δὲ τὰ οἶναρα, ὅταν ἔτι αὐτῇ ἀπαλοὶ οἱ βότρυες ᾧσι, διδάσκει σκιάζειν τὰ ἡλιούμενα ταύτην τὴν

ᾧραν· ὅταν δὲ καιρὸς ᾗ ὑπὸ τοῦ ἡλίου ἤδη γλυκαίνεσθαι τὰς 19
σταφυλάς, φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν καὶ πεπαί- 19
νειν τὴν ὀπώραν, διὰ πολυφορίαν δὲ τοὺς μὲν πέποντας
δεικνύουσα βότρυς, τοὺς δὲ ἔτι ὠμοτέρους φέρουσα, διδάσκει
τρυγᾶν ἑαυτήν, ὥσπερ τὰ σῦκα συκάζουσι, τὸ ὀργῶν ἀεί.

XX.

20

ΣΩ. Ἐνταῦθα δὴ ἐγὼ εἶπον, Πῶς οὖν, ὦ Ἰσχόμαχε, εἰ οὕτω 1
γε καὶ ῥάδιά ἐστι μαθεῖν τὰ περὶ τὴν γεωργίαν καὶ πάντες
ὁμοίως ἴσασι· ἃ δὲ ποιεῖν, οὐχὶ καὶ πάντες πράττουσιν ὁμοίως,
ἀλλ' οἱ μὲν αὐτῶν ἀφθόνως τε ζῶσι καὶ περιττὰ ἔχουσιν, οἱ δ'
οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ καὶ προσο-
φείλουσιν;

ἸΣΧ. Ἐγὼ δὴ σοι λέξω, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος. 2
οὐ γὰρ ἡ ἐπιστήμη οὐδ' ἡ ἀνεπιστημοσύνη τῶν γεωργῶν ἐστιν
ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν, τοὺς δὲ ἀπόρους εἶναι· οὐδ' ἂν 3
ἀκούσαις, ἔφη, λόγου οὕτω διαθέοντος ὅτι διέφθαρται ὁ οἶκος,
διότι οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρεν, οὐδ' ὅτι οὐκ ὀρθῶς τοὺς
ὄρχους ἐφύτευσεν, οὐδ' ὅτι ἀγνοήσας τις τὴν γῆν φέρουσιν
ἀμπέλους ἐν ἀφόρῳ ἐφύτευσεν, οὐδ' ὅτι ἠγνόησέ τις ὅτι ἀγαθόν
ἐστι τῷ σπόρῳ νεὸν προεργάζεσθαι, οὐδ' ὅτι ἠγνόησέ τις ὡς
ἀγαθόν ἐστι τῇ γῇ κόπρον μιγνύναι· ἀλλὰ πολὺ μᾶλλον ἐστιν 4
ἀκοῦσαι, ἀνὴρ οὐ λαμβάνει σῖτον ἐκ τοῦ ἀγροῦ· οὐ γὰρ ἐπι-
μελεῖται ὡς αὐτῷ σπεύρηται ἢ ὡς κόπρος γίγνηται. οὐδ' οἶνον
ἔχει ἀνὴρ· οὐ γὰρ ἐπιμελεῖται ὡς φυτεύσῃ ἀμπέλους οὐδὲ αἱ
οὔσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον οὐδὲ σῦκα ἔχει ἀνὴρ·
οὐ γὰρ ἐπιμελεῖται οὐδὲ ποιεῖ ὅπως ταῦτα ἔχῃ. τοιαῦτ', ἔφη, 5
ἐστίν, ὦ Σώκρατες, ἃ διαφέροντες ἀλλήλων οἱ γεωργοὶ δια-
φερόντως καὶ πράττουσι πολὺ μᾶλλον ἢ οἱ δοκοῦντες σοφόν τι
ὑπηρεκεῖν εἰς τὰ ἔργα. καὶ οἱ στρατηγοὶ ἐστὶν ἐν οἷς τῶν 6
στρατηγικῶν ἔργων οὐ γνώμη διαφέροντες ἀλλήλων οἱ μὲν
βελτίονες οἱ δὲ χεῖρονές εἰσιν, ἀλλὰ σαφῶς ἐπιμελεία. ἃ γὰρ

20 καὶ οἱ στρατηγοὶ γινώσκουσι πάντες καὶ τῶν ιδιωτῶν οἱ
 7 πλείστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν ἀρχόντων, οἱ δ' οὐ. οἶον
 καὶ τόδε γινώσκουσιν ἅπαντες ὅτι διὰ πολεμίας πορευομένους
 βέλτιόν ἐστι τεταγμένους πορεύεσθαι οὕτως ὥς ἂν ἄριστα
 μάχωντο, εἰ δέοι. τοῦτο τοίνυν γινώσκοντες οἱ μὲν ποιοῦσιν
 8 οὕτως, οἱ δ' οὐ ποιοῦσι. φυλακὰς ἅπαντες ἴσασιν ὅτι βέλτιόν
 ἐστι καθιστάναι καὶ ἡμερινὰς καὶ νυκτερινὰς πρὸ τοῦ στρατο-
 πέδου. ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελοῦνται ὥς ἔχῃ οὕτως,
 9 οἱ δ' οὐκ ἐπιμελοῦνται. ὅταν τε αὖ διὰ στενοπόρων ἰωσί πον,
 πάνυ χαλεπὸν εὔρεῖν ὅστις οὐ γινώσκει ὅτι προκαταλαμβάνειν
 τὰ ἐπίκαιρα κρεῖττον ἢ μή. ἀλλὰ καὶ τούτου οἱ μὲν ἐπι-
 10 μελοῦνται οὕτω ποιεῖν, οἱ δ' οὐ. ἀλλὰ καὶ κόπρον λέγουσι
 μὲν πάντες ὅτι ἄριστον εἰς γεωργίαν ἐστὶ καὶ ὀρώσι δὲ αὐτο-
 μάτην γιγνομένην· ὅμως δὲ καὶ ἀκριβοῦντες ὥς γίγνεται, καὶ
 ῥάδιον ὃν πολλὴν ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως
 11 ἀθροίζεται, οἱ δὲ παραμελοῦσι. καίτοι ὕδωρ μὲν ἄνωθεν ὁ
 θεὸς παρέχει, τὰ δὲ κοῖλα πάντα τέλματα γίγνεται, ἡ γῆ δὲ
 ὕλην παντοίαν παρέχει, καθαίρειν δὲ δεῖ τὴν γῆν τὸν μέλλοντα
 σπείρειν· ἃ δ' ἐκποδὼν ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς
 τὸ ὕδωρ, ὁ χρόνος ἤδη αὐτὸς ἂν ποιοίῃ οἷς ἡ γῆ ἡδεται. ποία
 μὲν γὰρ ὕλη, ποία δὲ γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίγνεται ;
 12 καὶ ὅποσα δὲ θεραπείας δεῖται ἡ γῆ, ὑγροτέρα γε οὔσα πρὸς
 τὸν σπόρον ἢ ἀλμωδεστέρα πρὸς φυτείαν, καὶ ταῦτα γινώ-
 σκουσι μὲν πάντες καὶ ὥς τὸ ὕδωρ ἐξάγεται τάφροις καὶ ὥς ἡ
 ἄλμη κολάζεται μιγνυμένη πᾶσι τοῖς ἀνάλλμοις καὶ ὑγροῖς τε
 καὶ ξηροῖς· ἀλλὰ καὶ τούτων ἐπιμελοῦνται οἱ μὲν, οἱ δ' οὐ.
 13 εἰ δὲ τις παντάπασιν ἀγνῶς εἴη τί δύναται φέρειν ἡ γῆ, καὶ
 μήτε ἰδεῖν ἔχει καρπὸν μηδὲ φυτὸν αὐτῆς, μήτε του ἀκοῦσαι
 τὴν ἀλήθειαν περὶ αὐτῆς ἔχει, οὐ πολὺ μὲν ῥᾶον γῆς πείραν
 λαμβάνειν παντὶ ἀνθρώπῳ ἢ ἵππῳ, πολὺ δὲ ῥᾶον ἢ ἀνθρώπου ;
 οὐ γὰρ ἔστιν ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ' ἀπλῶς ἃ τε δύναται
 14 καὶ ἃ μὴ σαφηνίζει τε καὶ ἀληθεύει. δοκεῖ δέ μοι ἡ γῆ καὶ

τοὺς κακοὺς τε καὶ ἀγαθοὺς τῷ εὐγνώστα καὶ εὐμαθῇ πάντα 20
 παρέχειν ἄριστα ἐξετάζειν. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας
 τοῖς μὴ ἐργαζομένοις ἔστι προφασίσασθαι ὅτι οὐκ ἐπίστανται.
 γῆν δὲ πάντες ἴσασι ὅτι εὐπάσχουσα εὖ ποιεῖ. ἀλλ' ἢ ἐν γεωργίᾳ 15
 ἀργία ἐστὶ σαφὴς ψυχῆς κατήγορος κακῆς. ὥς μὲν γὰρ ἂν
 δύναιτο ἄνθρωπος ζῆν ἀνευ τῶν ἐπιτηδείων οὐδεὶς τοῦτο αὐτὸς
 αὐτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην χρηματοποιὸν ἐπιστά-
 μενος μήτε γεωργεῖν ἐθέλων φανερόν ὅτι κλέπτων ἢ ἀρπάζων ἢ
 προσαιτῶν διανοεῖται βιοτεύειν, ἢ παντάπασιν ἀλόγιστός ἐστι.
 μέγα δὲ εφη διαφέρειν εἰς τὸ λυσιτελεῖν γεωργίαν καὶ μὴ 16
 λυσιτελεῖν, ὅταν ὄντων ἐργαστήρων καὶ πλεόνων καὶ μειόνων ὁ
 μὲν ἔχῃ τινὰ ἐπιμέλειαν ὥς τὴν ὥραν αὐτῷ ἐν τῷ ἔργῳ οἱ
 ἐργάται ὦσιν, ὁ δὲ μὴ ἐπιμελῆται τούτου. ῥαδίως γὰρ ἀνὴρ
 εἰς παρὰ τοὺς δέκα διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι, καὶ ἄλλος
 γε ἀνὴρ διαφέρει τῷ πρὸ τῆς ὥρας ἀπιέναι. τὸ δὲ δὴ εἰ 17
 ῥαδιουργεῖν δι' ὅλης τῆς ἡμέρας τοὺς ἀνθρώπους ῥαδίως τὸ
 ἡμῖς διαφέρει τοῦ ἔργου παντός. ὥσπερ καὶ ἐν ταῖς ὁδοιπο- 18
 ρίαις παρὰ στάδια διακόσια ἔστιν ὅτε τοῖς ἑκατὸν σταδίοις
 διήνεγκαν ἀλλήλων ἄνθρωποι τῷ τάχει, ἀμφότεροι καὶ νέοι
 ὄντες καὶ ὑγιαίνοντες, ὅταν ὁ μὲν πρᾶττῃ ἐφ' ὅπερ ὠρμηται,
 βαδίζων, ὁ δὲ ῥαστῶν ἐν τῇ ψυχῇ καὶ παρὰ κρήναις καὶ ὑπὸ
 σκιαῖς ἀναπανόμενός τε καὶ θεώμενος καὶ αὔρας θηρεύων μαλα-
 κάς. οὕτω δὲ καὶ ἐν τοῖς ἔργοις πολὺ διαφέρουσιν εἰς τὸ 19
 ἀνύτειν οἱ πράττοντες ἐφ' ὅπερ τεταγμένοι εἰσὶ, καὶ οἱ μὴ πράτ-
 τοντες ἀλλ' εὐρίσκοντες προφάσεις τοῦ μὴ ἐργάζεσθαι καὶ
 ἐώμενοι ῥαδιουργεῖν. τὸ δὲ δὴ καὶ τὸ καλῶς ἐργάζεσθαι ἢ 20
 κακῶς ἐπιμελείσθαι, τοῦτο δὴ τοσοῦτον διαφέρει ὅσον ἢ ὅλως
 ἐργάζεσθαι ἢ ὅλως ἀργὸν εἶναι. ὅταν σκαπτόντων, ἵνα ὕλης
 καθαραὶ αἱ ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε πλείω καὶ
 καλλίω τὴν ὕλην γίγνεσθαι, πῶς τοῦτο οὐκ ἀργὸν ἂν φήσαις
 εἶναι; τὰ οὖν συντρίβοντα τοὺς οἴκους πολὺ μᾶλλον ταῦτά 21
 ἐστὶν ἢ αἱ λίαν ἀνεπιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας

- 20 χωρεῖν ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελεῖσθαι λυσιτε-
 λούντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι δεῖ θαυμάζειν ἔαν
 22 ἀντὶ τῆς περιουσίας ἔνδειαν παρέχῃται. τοῖς γε μέντοι ἐπιμε-
 λείσθαι δυναμένοις καὶ συντεταμένως γέωργοῦσιν ἀνυτικωτάτην
 χρημάτισιν ἀπὸ γεωργίας καὶ αὐτὸς ἐπετήδευσε καὶ ἐμὲ ἐδίδαξεν
 ὁ πατήρ. οὐδέποτε γὰρ εἶα χῶρον ἐξειργασμένον ὠνεῖσθαι,
 ἀλλ' ὅστις ἢ δι' ἀμέλειαν ἢ δι' ἀδυναμίαν τῶν κεκτημένων καὶ
 23 ἀργὸς καὶ ἀφύτευτος εἴη, τοῦτον ὠνεῖσθαι παρήγει. τοὺς μὲν
 γὰρ ἐξειργασμένους ἔφη καὶ πολλοῦ ἀργυρίου γίγνεσθαι καὶ
 ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ μὴ ἔχοντας ἐπίδοσιν οὐδὲ ἡδονὰς
 ὁμοίως ἐνόμιζε παρέχειν, ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ
 τὸ βέλτιον ἰὸν τοῦτο καὶ εὐφραίνειν μάλιστα ᾤετο. οὐδὲν οὖν
 ἔχει πλείονα ἐπίδοσιν ἢ χῶρος ἐξ ἀργοῦ ἀμφορος γιγνόμενος.
 24 εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι τῆς ἀρχαίας τιμῆς πολλοὺς
 πολλαπλασίου χώρους ἀξίους ἡμεῖς ἤδη ἐποιήσαμεν. καὶ
 τοῦτο, ὦ Σώκρατες, ἔφη, οὕτω μὲν πολλοῦ ἄξιον τὸ ἐνθύμημα,
 οὕτω δὲ καὶ ῥάδιον μαθεῖν, ὥστε νυνὶ ἀκούσας σὺ τοῦτο ἐμοὶ
 25 ὁμοίως ἐπιστάμενος ἄπει, καὶ ἄλλον διδάξεις, ἔαν βούλῃ. καὶ ὁ
 ἐμὸς δὲ πατήρ οὔτε ἔμαθε παρ' ἄλλου τοῦτο οὔτε μεριμνῶν ἦρεν,
 ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ φιλοπονίαν ἐπιθυμῆσαι ἔφη
 τοιούτου χώρου ὅπως ἔχοι ὃ τι ποιοίῃ ἅμα καὶ ὠφελούμενος
 26 ἡδοίτο. ἦν γάρ τοι, ἔφη, ὦ Σώκρατες, φύσει, ὥς ἐμοὶ δοκεῖ,
 φιλογεωργότατος Ἀθηναίων ὁ ἐμὸς πατήρ.

ΣΩ. καὶ ἐγὼ μέντοι ἀκούσας τοῦτο, ἡρόμην αὐτόν, Πότερα
 δέ, ὦ Ἰσχόμαχε, ὁπόσους ἐξειργάσατο χώρους ὁ πάτηρ πάντας
 ἐκέκτητο, ἢ καὶ ἀπεδίδοτο, εἰ πολὺ ἀργύριον εὐρίσκοι;

ἸΣΧ. Καὶ ἀπεδίδοτο νῆ Δί', ἔφη ὁ Ἰσχόμαχος· ἀλλὰ
 ἄλλον τοι εὐθὺς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν φιλεργίαν.

- 27 ΣΩ. Λέγεις, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῷ ὄντι φύσει τὸν
 πατέρα φιλογέωργον εἶναι οὐδὲν ἥττον ἢ οἱ ἔμποροι φιλόσιτοί
 εἰσι. καὶ γὰρ οἱ ἔμποροι διὰ τὸ σφόδρα φιλεῖν τὸν σῖτον,
 ὅπου ἂν ἀκούσωσι πλείστον εἶναι, ἐκείσε πλέουσιν ἐπ' αὐτόν

καὶ Αἰγαῖον καὶ Εὐξείνιον καὶ Σικελικὸν πόντον περὼντες· 20
 ἔπειτα δὲ λαβόντες ὅποσον δύνανται πλείστον ἄγουσιν αὐτὸν 28
 διὰ τῆς θαλάττης, καὶ ταῦτα εἰς τὸ πλοῖον ἐνθήμενοι ἐν ᾧ περ
 αὐτοὶ πλέουσιν. καὶ ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκὴ αὐτὸν
 ὅπου ἂν τύχωσιν ἀπέβαλον, ἀλλ' ὅπου ἂν ἀκούσωσι τιμᾶσθαι
 τε μάλιστα τὸν σῖτον καὶ περὶ πλείστου αὐτὸν ποιῶνται οἱ
 ἄνθρωποι, τούτοις αὐτὸν ἄγοντες παραδιδόασιν. καὶ ὁ σὸς δὲ
 πατήρ οὕτω πως ἔοικε φιλογέργος εἶναι.

ἸΣΧ. πρὸς ταῦτα δὲ εἶπεν ὁ Ἰσχόμαχος, Σὺ μὲν παίζεις, 29
 ἔφη, ὦ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδόμους νομίζω οὐδὲν
 ἥττον οἷτινες ἂν ἀποδιδῶνται ἐξοικοδομοῦντες τὰς οἰκίας, εἴτ'
 ἄλλας οἰκοδομῶσι.

ΣΩ. Νῆ Δία, ἐγὼ δέ γέ σοι, ἔφην, ὦ Ἰσχόμαχε, ἐπομόσας
 λέγω ἢ μὴν πιστεύειν σοι φύσει νομίζειν φιλεῖν ταῦτα πάντας
 ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν.

XXI.

21

Ἀτὰρ ἐννοῶ γε, ἔφην, ὦ Ἰσχόμαχε, ὥς εὖ τῇ ὑποθέσει ὅλον 1
 τὸν λόγον βοηθοῦντα παρέσχησαι. ὑπέθου γὰρ τὴν γεωργικὴν
 τέχνην πασῶν εἶναι εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὧν
 εἶρηκας τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέπεισμαι.

ἸΣΧ. Νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τότε τοι, ὦ 2
 Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ γεωργικῇ καὶ
 πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ τὸ ἀρχικὸν εἶναι, τοῦτο
 δὴ συννομολογῶ σοὶ ἐγὼ πολὺ διαφέρειν γνώμῃ τοὺς ἐτέρους
 τῶν ἐτέρων· οἶον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι, καὶ 3
 δέη περᾶν ἡμερινούς πλοῦς ἐλαύνοντας, οἱ μὲν τῶν κελευστῶν
 δύνανται τοιαῦτα λέγειν καὶ ποιεῖν ὥστε ἀκονᾶν τὰς ψυχὰς τῶν
 ἀνθρώπων ἐπὶ τὸ ἐθελοντὰς πονεῖν, οἱ δὲ οὕτως ἀγνώμονές
 εἰσιν ὥστε πλεῖον ἢ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν ἀνύτουσι
 πλοῦν. καὶ οἱ μὲν ἰδρῶντες καὶ ἐπαινοῦντες ἀλλήλους, ὃ τε
 κελεύων καὶ οἱ πειθόμενοι, ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἤκουσι,

21 μισοῦντες τὸν ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν
 4 ταύτῃ διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν ἑτέρων. οἱ μὲν γὰρ οὔτε
 πονεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται, πείθεσθαι τε οὐκ
 ἀξιοῦντας οὐδ' ἐθέλοντας ὅσον ἂν μὴ ἀνάγκη ᾖ, ἀλλὰ καὶ
 5 μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ αὐτοὶ
 οὔτοι οὐδ' αἰσχύνεσθαι ἐπισταμένους παρέχουσιν, ἣν τι τῶν
 αἰσchrῶν συμβαίνει. οἱ δ' αὖ θέοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες
 ἄρχοντες τοὺς αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παρα-
 λαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσchrόν τι ποιεῖν καὶ
 πείθεσθαι οἰομένους βέλτιον εἶναι, καὶ ἀγαλλομένους τῷ
 πείθεσθαι ἓνα ἕκαστον καὶ σύμπαντας πονεῖν ὅταν δεῇσῃ, οὐκ
 6 ἀθύμως πονοῦντας. ἀλλ' ὥσπερ ἰδιώταις ἔστιν οἷς ἐγγίγνεται
 φιλοπονία τις, οὕτω καὶ ὅλῳ τῷ στρατεύματι ὑπὸ τῶν ἀγαθῶν
 ἀρχόντων ἐγγίγνεται καὶ τὸ φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι
 7 ὀφθῆναι καλόν τι ποιοῦντας ὑπὸ τοῦ ἄρχοντος. πρὸς ὄντινα
 δ' ἂν ἄρχοντα διατεθῶσιν οὕτως οἱ ἐπόμενοι, οὔτοι δὲ ἔρρωμένοι
 γε ἄρχοντες γίνονται, οὐ μὰ Δί' οὐχ οἱ ἂν αὐτῶν ἄριστα τὸ
 σῶμα τῶν στρατιωτῶν ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν
 ἄριστα καὶ ἵππον ἄριστον ἔχοντες ὥς ἱππικώτατα ἢ πελταστι-
 κώτατα προκινδυνεύωσιν, ἀλλ' οἱ ἂν δύνωνται ἐμποιεῖσαι τοῖς
 στρατιώταις ἀκολουθητέον εἶναι καὶ διὰ πυρὸς καὶ διὰ παντὸς
 8 κινδύνου. τούτους δὲ δικαίως ἂν τις καλοῖη μεγαλογνώμονας,
 ᾧ ἂν ταῦτ' ἀγινώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλη χειρὶ
 εἰκότως οὗτος λέγοιτο πορεύεσθαι οὗ ἂν τῇ γνώμῃ πολλὰ
 χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας τῷ ὄντι οὗτος ἀνὴρ ὅς ἂν
 9 μεγάλη δύνῃται γνώμῃ διαπράξασθαι μᾶλλον ἢ ῥώμῃ. οὕτω
 δὲ καὶ ἐν τοῖς ἰδίοις ἔργοις, ἂν τε ἐπίτροπος ᾖ ὁ ἐφησθηκὼς
 ἂν τε καὶ ἐπιστάτης, ὅς ἂν δύνῃται προθύμους καὶ ἐντεταμένους
 παρέχεσθαι εἰς τὸ ἔργον καὶ συνεχεῖς, οὔτοι δὲ οἱ ἀνύτοντές
 10 εἰσιν ἐπὶ τὰγάθ' αὖ καὶ πολλὴν τὴν περιουσίαν ποιοῦντες. τοῦ
 δὲ δεσπότου ἐπιφανέντος, ὃ Σώκρατες, ἔφη, ἐπὶ τὸ ἔργον,
 ὅστις δύναται καὶ μέγιστα βλάψαι τὸν κακὸν τῶν ἐργατῶν καὶ

μέγιστα τιμῆσαι τὸν πρόθυμον, εἰ μηδὲν ἐπίδηλον ποιήσουσιν 21
οἱ ἐργάται, ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην, ἀλλ' ὃν ἂν ἰδόντες
κινηθῶσι καὶ μένος ἐκάστῳ ἐμπέσῃ τῶν ἐργατῶν καὶ φιλονικία
πρὸς ἀλλήλους καὶ φιλοτιμία κρατιστεῦσαι ἐκάστῳ, τοῦτον
ἐγὼ φαίην ἂν ἔχειν τι ἥθους βασιλικοῦ. καὶ ἔστι τοῦτο 11
μέγιστον, ὥς ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ ὅπου τι δι' ἀνθρώπων
πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι μὰ Δία τοῦτό γε ἔτι
ἐγὼ λέγω, ἰδόντα μαθεῖν εἶναι οὐδ' ἅπαξ ἀκούσαντα, ἀλλὰ καὶ
παιδείας δεῖν φημι τῷ ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως
ἀγαθῆς ὑπάρξαι, καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι. οὐ γὰρ 12
πάννυ μοι δοκεῖ ὅλον τουτὶ τὸ ἀγαθὸν ἀνθρώπινον εἶναι ἀλλὰ
θεῖον, τὸ ἐθελόντων ἄρχειν· σαφῶς δὲ δίδοται τοῖς ἀληθινῶς
σωφροσύνη τετελεσμένοις. τὸ δὲ ἀκόντων τυραννεῖν διδόασιν,
ὥς ἐμοὶ δοκεῖ, οὓς ἂν ἡγῶνται ἀξίους εἶναι βιοτεύειν ὥσπερ ὁ
Τάνταλος ἐν Ἄϊδου λέγεται τὸν αἰὲ χρόνον διατρίβειν φοβού-
μενος μὴ δις ἀποθάνῃ.

NOTES.



A variant reading (*v.l.* = *varia lectio*) is denoted by an obelus (†).

κ.τ.λ. = καὶ τὰ λοιπά = *et cetera*.

CHAPTER I.

Xenophon once heard Socrates conversing with Critobulus on household management. Household management is a science, and its province is to manage one's household property well. A man who can manage his own can manage another's property. A household includes all one's property, and property is that which one knows how to use with profit. Vice is disastrous to a profitable use of one's possessions.

1. **ἤκουσα**: Xenophon is here speaking in his own person.

δέ: this connecting particle is used because this treatise is a continuation of Xenophon's *Memorabilia*, although generally spoken of as a separate work. Cp. Introduction, § 3 (2).

αὐτοῦ: *i.e.* Socrates. The reader passing from the *Memorabilia* to the *Oeconomicus* would know that the reference is to Socrates; hence the pronoun is used, and not the proper name. The genitive case (αὐτοῦ) is used after verbs relating to all the senses, except sight, to express the source of the sensation.

τοιάδε: "as follows"; **τοιόσδε**, "such as the following," is opposed in use to **τοιούτος**, "such as the preceding."

εἰπέ: distinguish **εἰπέ** (imperative) from **εἶπε** (indicative).

ὦ Κριτόβουλε: on Critobulus, see Introduction, § 5.

ἄρα γε: **ἄρα** is an interrogative particle. When used by itself, it implies nothing as to the answer expected. When **ἄρα** is followed by **οὐ**, the answer expected is "yes," **ἄρ' οὐ** being equivalent to the Latin *nonne*; when **ἄρα** is followed by **μή**, the answer expected is "no," **ἄρα μή** being equivalent to the Latin *num*. The force of **γε** is to emphasise the particle **ἄρα**, and draw attention to the interrogatory nature of the sentence.

ἐπιστήμης: "a branch of knowledge"; **ἐπιστήμη** stands to **τέχνη** in the relation of theory to practice.

ὥσπερ: *sc.* **ἐπιστήμης τινὸς ὄνομα ἔστιν**.

ἡ ἱατρική, κ.τ.λ.: *sc.* **ἐπιστήμη**, after each of the three adjectives **ἱατρική, χαλκευτική, τεκτονική**.

ἔμοιγε δοκεῖ: *sc.* **ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομα εἶναι**, from the preceding sentence.

2. **ἡ καί: ἡ**, "surely," is an asseverating particle, most often used, as here, in questions. **καί** looks forward to the words **τῆς οἰκονομίας**, before which it is repeated.

ὥσπερ ... οὕτω: "as ... so"; these two words bind together the two limbs of a comparison.

τούτων τῶν τεχνῶν: partitive genitive depending upon **ἐκάστης**, and put early in the sentence because emphatic, the comparison lying between **τούτων τῶν τεχνῶν** and **τῆς οἰκονομίας**.

ἔχοιμεν ἂν: potential optative, "we could say"; so below, **δυναίμεθ' ἂν**. The potential optative may be regarded as belonging to the apodosis (result-clause) of a conditional sentence, the protasis (if-clause) of which is suppressed; here we must understand **εἰ δέοι**, "if it were necessary," or **εἰ βουλοίμεθα**, "if we wished." Notice **ἔχειν** with an infinitive, in the sense of "to be able."

ὃ τι ἔργον ἐκάστης: *sc.* **ἐστί**. It is usual to print **ὃ τι**, neuter of **ὅστις**, as two words, in order to distinguish it from the conjunction **ὅτι**, "that." In indirect questions **ὅστις** may be used in the same sense as **τίς**.

αὐτῆς: "what is its function?" **αὐτῆς** is here a pronoun in apposition to **τῆς οἰκονομίας**, and is added to give emphasis.

δοκεῖ: the subject is **εἰ οἰκεῖν τὸν ἑαυτοῦ οἶκον** and the predicate **δοκεῖ εἶναι οἰκονόμου ἀγαθοῦ**. Literally, "to manage his household well seems to be the part of a good manager of a household." **οἰκονόμου** is possessive genitive used predicatively, sometimes called predicative genitive.

3. **δέ**: although standing fifth word in the sentence, **δέ** connects this sentence with the preceding, "*but* surely also, &c."

εἰ ἐπιτρέποι τις ... οὐκ ἂν δύναιτο, εἰ βούλοιτο: the fulfilment of the apodosis **οὐκ ἂν δύναιτο**, "could he not (manage the house of another well)?" depends upon the fulfilment of both of two conditions, first, **εἰ ἐπιτρέποι τις**, "if any one were to entrust it to him," and secondly, **εἰ βούλοιτο**, "if he should wish (to manage it well)."

ὁ μὲν ... ἐπιστάμενος: **μὲν** has two uses in Greek: (1) when used by itself, to emphasise a single word or phrase, as here; (2) when followed by **δέ** in a correlative clause, meaning "on the one hand," as contrasted with **δέ**, "on the other hand." (1) is rare in Attic, except in poetry. **ὁ ... ἐπιστάμενος**: the article followed by a participle is equivalent in English to a pronoun and relative followed by a finite verb: "he who knows."

ἄλλω: dative of advantage.

ὃ τι περ καὶ ἑαυτῷ: *sc.* **δύναται ἐργάζεσθαι**. The force of **περ** is "*just exactly* (what he can do for himself)."

ὁ οἰκονομικός γε: **γε** emphasises the word it follows: "the manager of a house *surely*."

ἂν: *sc.* **δύναιτο καὶ ἄλλω ἐργάζεσθαι ὃ τι περ καὶ ἑαυτῷ**.

ἔμοιγε δοκεῖ: this answers in the affirmative Socrates' question in the first half of the preceding paragraph.

4. ἔστιν ... ἐπισταμένῳ ... οἰκονομοῦντα ... μισθοφορεῖν: ἔστιν, "it is possible," may have one of two constructions or (as here) both together: (1) dat. of person interested, "it is possible for one knowing"; (2) acc. and inf., "it is possible that a man should earn pay by building." The use of the two together gives rise to an apparent anomaly, the dat. and acc. cases both referring to the same person. Cp. Ch. xi., § 23, n.

ἄρα: this particle (to be carefully distinguished from the interrogative ἄρα, § 1) is used in drawing an inference which may be startling but is true: it often means "therefore, contrary to expectation," but sometimes its force is not so strongly marked.

ἐπισταμένῳ: here the participle has no accompanying definite article. So used, the participle is equivalent to a circumstantial clause introduced by a conjunction: "it is possible for a man, *when he possesses the knowledge of this trade.*"

καὶ εἰ: "even if"; but εἰ καὶ = "if ... even."

τύχοι ... ἔχων: "if he were not *really* to have." This is the regular force of the participle with τυγχάνω.

νῇ Δία: literally "by Zeus"; "certainly," or some such word, is a sufficient translation. Δία is acc. after νή, which is practically a preposition; cp. μὰ Δία, § 7.

† φέροιτ' ἄν: "he could get for himself." Variant readings are φέροι ἄν, φέροι τᾶν (i.e. τοι ἄν).

5. οἶκος: this word is put first in the sentence for the sake of emphasis.

δῆ: a shorter and weaker form of ἤδη, "now," laying slight emphasis on the preceding word οἶκος.

ἄρα ὅπερ οἰκία: in full this sentence would be: ἄρα οἶκος δοκεῖ ἡμῖν εἶναι ὅπερ οἰκία ἔστιν. The distinction drawn by Socrates between οἰκία and οἶκος is important: οἰκία is the house, the bricks and mortar, and no more; οἶκος is the house and all that appertains to it, the household and the property around the house. For the force of περ (in ὅπερ), see above on ὅ τι περ, § 3: "*just* what the house is *and no more.*"

† κέκτηται: v.l. ἐκέκτητο, "what he possessed," a reading which does not make good sense, but is in most of the MSS. If it is correct there is a confusion of (1) ὅσα ... ἐκέκτητο ... ταῦτα ἦν, and (2) ὅσα ... κέκτηται ... ταῦτά ἐστι.

τοῦ οἴκου: possessive genitive, used predicatively.

δοκεῖ, καὶ εἰ μὴδ' ... εἴη ... εἶναι: the conditional sentence is in form slightly irregular: in the protasis, εἰ ... εἴη, we have the optative, and accordingly in the apodosis we should expect, instead of δοκεῖ ... εἶναι, δοκεῖ ... ἔν εἶναι. The apodosis, however, is here stated as a truth, irrespective of the fulfilment of the condition contained in the protasis: a man's possessions may be in another city; but, whether in another city or in his own, they all belong to his household.

τῷ κекτημένῳ: dative of resemblance with τῇ αὐτῇ, "in the *same* city as the possessor."

6. οὐκοῦν: οὐκοῦν differs from οὐκουν in accent and meaning. In each word the accented syllable is the emphatic one: οὐκοῦν means "therefore," having lost its negative force entirely, and οὐκουν means "not therefore," "so not"; cp. § 9.

μεντάν: crasis of μέντοι ἔν.

πρόσεται: i.e. in addition to pay for other duties.

7. ὅτι τοι, κ.τ.λ.: this sentence must be taken closely with the preceding speech of Socrates: "shall we say that a man's enemies are his property? Surely we must, because (ὅτι), you know (τοι), we agreed that a man's household is the same as his possessions."

κτήσις: Xenophon uses this word in the same sense as κτήματα in § 6.

νὴ Δία... μὰ Δία: νὴ Δία is used in emphatic assertions, μὰ Δία in emphatic denials; cp. § 4, n.

ὅτι γε: γε introduces a clause limiting a preceding statement: the household is the same as the property, at least (γε) the same as good property. There are several instances of this usage in this chapter.

εἴ τι κακόν: sc. κέκτηται.

τοῦτο κτήμα ἐγὼ καλῶ: not τοῦτο τὸ κτήμα. κτήμα is predicative: "I do not give this the name of property."

πάνυ μὲν οὖν: an elliptical phrase, meaning "most emphatically." SOCRATES. You seem to call useful things property. CRITOBULUS. Nay rather (μὲν οὖν) I certainly (πάνυ) call them such (sc. καλῶ).

χρήματα: "wealth," property which can be realized at once, especially money, as opposed to κτήματα, "possessions," such as land, houses, furniture, &c.

8. κἄν: crasis of καὶ ἤν.

πριάμενος: the parts of the verbs for "to buy" and "to sell" in Greek are supplied from various stems: the principal parts of the verb "to buy" are ὠνέσμαι, ὠνήσομαι, ἐώνημαι, ἐπριάμην; of the verb "to sell" are πωλέω ("I offer for sale") or ἀποδίδομαι ("I actually sell"), ἀποδώσομαι, πέπρακα, ἀπεδόμην.

ἐπίσταιται αὐτῷ χρῆσθαι: the use of the infinitive with verbs of knowing must be distinguished from the use of the participle; thus, ἐπίσταμαι χρῆσθαι, "I know how to use," ἐπίσταμαι χρώμενος, "I know I am using."

ἀγαθόν: neut. sing., "a good thing."

ὥστε ζημιοῦσθαι: ὥστε, like the Latin *ut*, introduces consecutive clauses, i.e. clauses showing the result of the action of the preceding verbs. ὥστε has two regular constructions, distinguishing two different kinds of result: (1) the infinitive, showing a likely result; (2) the indicative, showing an actual result; but sometimes (1) is used where (2) might be used. When a negative is required in (1) it is μή, in (2) it is οὐ.

μέντοι: this particle has two uses, (1) meaning "however," "yet," introducing a contrast, (2) meaning "of course," "surely," giving

emphasis to the statement, as here. "No, surely land is not wealth, if," &c.

πεινῆν: one of the eight verbs with stems ending in -α which have η in contracted forms where τιμάω has ā. The others are διψῆν, "to be thirsty," ζῆν, "to live," κνῆν, "to scrape," σμῆν, "to wipe," χρῆν, "to give an oracle," χρῆσθαι, "to use," ψῆν, "to rub." The infinitive here stands as direct object of παρασκευάζει.

9. διὰ τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι: any word or expression may in Greek be converted into a substantive by prefixing the definite article. The whole expression τὸ ... χρῆσθαι is a substantive in the accusative case, governed by διὰ.

τὰ μὲν ὠφελοῦντα χρήματα ἡγεῖ: τὰ ὠφελοῦντα is the direct object of ἡγεῖ, and χρήματα is predicative.

10. ταῦτα ... ὄντα: explanatory of the subject of ἐστί, understood. Things, then, *while remaining the same*, are sometimes wealth, sometimes not: what is wealth to a man who can make use of it is not wealth to a man who cannot.

ἀξιῶς λόγου: equivalent to ἀξιολόγως, "in a manner worthy of mention," "tolerably."

εἰ μὴ ἀποδιδόιτό γε αὐτούς: this clause is added as an afterthought: it suggests a possibility (hence the optative) by which, after all, flutes may be of use to a man who cannot play. For the verb "to sell" in Greek, see note on § 8.

11. μὴ ἀποδιδόμεναι: μὴ with the participle is equivalent to a conditional clause: "if they do not sell them."

ὁ λόγος ἡμῖν χωρεῖ: ἡμῖν is possessive dative, "our argument."

πωλούμενοι: strictly, "offered for sale," but here used in the sense of ἀποδιδόμενοι, "being sold."

οὐδέν: adverbial accusative modifying χρήσιμοι.

12. αὖ: "again," "to go another step further in the argument."

† πρὸς τοῦτο ᾧ: "in exchange for that which"; *v.l.* πρὸς τοῦτον ὅς, "to one who."

εἰ μὴ τις ἐπίστατο: the optative is put for the pres. indic. ἐπίσταται by assimilation to the preceding optative πωλοίη.

13. καὶ σὺ δέ: δέ is the connecting particle, "and"; καί goes with σὺ, "you also."

ἀφ' ὧν: *sc.* ταῦτα as the antecedent of ὧν.

εἰ γοῦν τις χρῶτο ... ὥστε ἔχοι: for the regular constructions of ὥστε see note on § 8. Here ὥστε is used irregularly with the optative ἔχοι instead of the infinitive ἔχειν. The optative is used by assimilation to the preceding optative χρῶτο, on which the clause ὥστε ἔχοι depends; *cp.* above, ἐπίστατο.

κάκιον: an adverb, not an adjective agreeing with τὸ σῶμα. The positive κακῶς is common in the phrase κακῶς ἔχω, "I fare ill." κάκιον μὲν ... κάκιον δέ ... κάκιον δέ: this repetition of a word or

phrase is called *anaphora*; for another instance compare below, § 15, ὅσοι μὲν ... ὅσοι δέ.

τὸν ὑοσκύαμον καλούμενον: "that which is known as henbane"; the participle καλούμενον apologetically introduces a strange and rare word to the reader. ὑοσκύαμος is not found elsewhere in classical literature. It is said to be derived from ὕς, "a pig," and κύαμος, "a bean," and means "henbane."

14. ἀποθείσθω: middle, not passive; the subject is τις.

οἱ δὲ φίλοι ... τί φήσομεν αὐτοὺς εἶναι: οἱ φίλοι is nominative case, as though τί δοκοῦσιν εἶναι followed. Wishing to emphasise the idea of "friends," Xenophon put the words οἱ φίλοι at the beginning of the sentence, careless of their agreement with the construction of the rest of the sentence. The result is what is called a *nominativus pendens*, a nominative case with no syntactical construction.

τῶν βοῶν: genitive of the standard of comparison, depending on ὠφελιμώτεροι.

15. οἰκονόμου: possessive genitive used predicatively with ἐστίν.

16. ἀλλὰ γάρ: an elliptical expression: "but (enough of this) for." τὰ μὲν ... ἐκεῖνο δέ: "the preceding points ... but with regard to the following." The article is commonly used as a demonstrative in the phrases ὁ μὲν, ὁ δέ (nominative and all other cases).

ἐπιστήμας: ἐπιστήμη (singular) means "knowledge"; the plural denotes acquaintance with various branches of knowledge, "varied skill."

ἀφορμάς: ἀφορμή is literally "a starting-point," and then, in the plural, "means for starting a business" ("stock in trade" or "capital"), and lastly "resources."

ἄλλο τι ἢ: lit. "is it anything else than?" i.e. "is it not the case that?"

17. ἀλλὰ καὶ πάνυ εὐπατριδῶν ἐνίων γε δοκούντων εἶναι: sc. περί, from the preceding sentence (περὶ δούλων). The Eupatrides were the highest in rank of the three old divisions of Athenian citizens, viz., Eupatrides (or nobles), Geomori (or farmers), and Demiurgi (or artisans). Even when these divisions ceased to have any political significance, the Eupatrides maintained their social position. The words καὶ πάνυ go closely with εὐπατριδῶν, "even very noble"; so in § 19, καὶ πάνυ φανεροί, "even very visible," § 21, καὶ πάνυ σφοδρῶς, § 22, καὶ πάνυ γε χαλεπῶν.

οὗς ... τοὺς μὲν ... τοὺς δέ: τοὺς μὲν and τοὺς δέ are in partitive apposition to οὗς.

18. καὶ πῶς: καὶ before πῶς indicates surprise or introduces an objection: "why how?"

ἀφ' ὧν: sc. ταῦτα as antecedent, accusative after ποιεῖν.

ἔχοιεν: optative by assimilation to the preceding optative in πῶς ἂν δεσπότας οὐκ ἔχοιεν.

ἔπειτα: when there is a strong contrast between a verb (κωλύονται) and a clause preceding it (here the participial clause εὐχόμενοι ... ἀφ' ὧν ἔχουσιν), ἔπειτα is sometimes inserted before the verb, in the sense of the Lat. *tamen*, "nevertheless."

κωλύονται ποιεῖν: verbs of preventing are in Greek followed by the infinitive.

ἄρχουσιν αὐτῶν: verbs of ruling in Greek govern a genitive of the standard of comparison, as the idea of rule is connected with that of superiority.

19. ὅτι πονηρότατοί γ' εἰσὶν: this clause is dependent on οὐδὲ σὲ λανθάνουσιν, "they do not escape your notice," i.e. "you are well aware."

20. καὶ ἄλλαι δέ: on the position and meaning of δέ, cp. § 13, *n*.

αἱ ... καταφανεῖς γίνονται: when the predicate expresses the idea of "seeming" or "being apparent," Greek prefers a personal construction, e.g., here, "which mistresses become clear that they were pains"; in English the impersonal construction is more natural, "it becomes clear that these mistresses were pains."

ἦσαν: "they were" from the beginning.

† περιπεπεμμέναι: *v.l.* περιπεπλεγμέναι (the old reading, now given up), "enfolded," "wrapped up."

διακωλύουσιν: δια- denotes completeness, "altogether prevent."

κρατοῦσαι: used absolutely, "so long as they have the upper hand."

21. πάνυ σφοδρῶς ... ἔχουσι: "are very zealously inclined"; this intransitive use of ἔχειν with an adverb is common.

ἀμηχαναῖς: the singular ἀμηχανία means "helplessness," the plural, ἀμηχαναί, "various kinds of helplessness," "difficulties."

22. οἱ μὲν ... οἱ δέ: in partitive apposition to οἱδοι.

ἃ: "which things"; the relative is allowed to be in the neuter although the antecedent is of another gender, when the antecedent does not connote anything living.

ᾧσθ' ... ἀναγκάζουσι: on the constructions of ᾧσθε, cp. § 8, *n*. Here the indicative ἀναγκάζουσι denotes an actual result.

23. διαμάχεσθαι: δια- denotes thoroughness, "to fight one's hardest."

καταδουλοῦσθαι: middle, "to make (us) *their* slaves." So below, καταδουλῶσωνται.

† πολέμιοι μὲν γοῦν: "enemies at least"; *v.l.* πολέμιοι μὲν οὖν, "nay rather enemies."

αἰκίζόμεναι ... λήγουσιν: the participle, not the infinitive, is the regular construction with verbs denoting "to cease."

CHAPTER II.

Critobulus declares he is free and has no master, and is rich enough, but Socrates demurs, and, despite the ridicule of Critobulus, argues that he is

poorer than himself: for Socrates, although poor, has enough and to spare, while Critobulus never has a surplus. Critobulus wants to know how to produce a surplus, but Socrates refuses to take over the management of his estate for fear that he may utterly ruin him.

1. ἐκ τούτων: "after this"; similarly Xenophon has ἐκ τοῦ ἀρίστου, "after breakfast."

ᾧδὲ πῶς: πῶς weakens the force of ᾧδε, "somehow thus."

ἀρκοῦντως: with ἀκηκοέναι.

μοι δοκῶ: "I seem to myself," i.e. "I think."

τῶν τοιούτων ἐγκρατῇ ὄντα: τῶν τοιούτων is defining genitive depending upon ἐγκρατῇ. ὄντα is attracted into agreement with ἐμάντον; the normal construction would be δοκῶ μοι εὐρίσκειν ὄν, "I think that I find I am," the participle agreeing with the subject of the sentence.

ὅ τι ἂν ποίω αὔξοιμι: a conditional sentence forming a dependent interrogative clause; the apodosis is αὔξοιμι ἂν, and the protasis is ποίω, equivalent to εἰ ποιοίην.

οὐκ ἂν μοι δοκῶ... κωλύεσθαι: ἂν does not belong to δοκῶ, but to κωλύεσθαι, and forms with it the apodosis (κωλυοίμην ἂν would be its direct form) to εἰ μοι συμβουλεύοις. When the apodosis is negative or interrogative, ἂν is placed early in the sentence, immediately after the negative or interrogative word, and sometimes, when the verb to which ἂν belongs comes late in the sentence, ἂν is repeated. For an instance of ἂν with an interrogative, see § 3.

ὧν... δεσποινῶν: the accusative relative pronoun governed by καλεῖς is, according to rule, assimilated in case to the antecedent τούτων. Assimilation of the relative is only usual in Greek when the relative is assimilated from the nominative or accusative to an antecedent in the genitive or dative. δεσποινῶν stands as predicate to ὧν, and agrees with it in case: "which you call masters" (lit. "mistresses").

κατέγνωκας: καταγιγνώσκω is a word borrowed from the language of the law, and is generally used in a bad sense, "to condemn," "have an evil opinion of"; it is constructed with the accusative of the person and genitive of the thing, or (vice versa) genitive of the person (as here, ἡμῶν) and accusative of the thing, here represented by the infinitive phrase ἱκανῶς πλουτεῖν.

προσδεῖσθαι: "to need in addition."

2. ἔστιν ὅτε: "there are times when," "sometimes"; so τοῦ ἔστιν οὗ = "in some places," εἰσὶν οἱ = "some persons."

3. γελάσας: verbs whose stems denote a state of mind or body are used in the aorist inceptively, to denote the entrance into that state: so γελάω, "I smile," ἐγέλασα, "I began to smile"; νοσέω, "I am ill," ἐνόσησα, "I fell sick"; δακρύω, "I weep," ἐδάκρυσα, "I burst into tears"; βασιλεύω, "I am king," ἐβασίλευσα, "I came to the throne."

πόσον ἂν... εὐρεῖν ἂν goes with εὐρεῖν for its position immediately

after the interrogative πόσον, cp. § 1, n. εἰρεῖν ἂν represents a direct form εἶροι ἂν, "would bring in," πωλούμενα being equivalent to εἰ πωλοῖτο.

ὥντηοῦ: genitive after ἐπιτύχοιμι; a partitive genitive is used with verbs of aiming at, hitting, missing, touching, &c.

πέντε μνᾶς: the Attic mina was a weight equivalent to 14 oz. troy. The reference here is to a mina of silver, which, at 5s. an ounce, would be £3. 10s. It is impossible to say with anything like certainty what sum of English money would be required now to buy the same amount of everyday commodities as a mina would purchase at Athens in the time of Socrates, but we may put it at not less than £25, and some would make it not far short of £100. Hence, in speaking of the value of ancient coins or sums of money, it is the modern value of the metal of which they were composed, not their purchasing power, that we have in mind, the latter being practically unknown to us.

τούτου: genitive of the standard of comparison with ἑκατονταπλάσιονα.

4. κᾶτα: crasis of καὶ εἴτα.

5. τὰ μὲν γὰρ ἐμά: γάρ is elliptical: "yes, I do pity you, for." δὲ σὺ περιβέβλησαι: περιβάλλω, in the active, like verbs denoting "to clothe," governs two accusatives, one of the garment, the other of the person. Such verbs, when used in the passive, retain one accusative, viz., that of the garment (here ὅ); this is therefore known as the "retained accusative."

οὐδ' ὥς: ὥς when accented means "thus," and is only used in the phrases οὐδ' ὥς and καὶ ὥς. οὐδέ is repeated from the preceding clause.

6. πρῶτον μὲν ... ἔπειτα ... ἔπειτα δέ; Lat. *primum ... deinde ... tum*: "first ... secondly ... thirdly."

οὔτε θεοὺς οὔτε ἀνθρώπους: the larger the sacrifice the greater would be the portion left for distribution among the people.

δειπνίζειν: this is a non-Attic word, used by Xenophon for the usual ἐστιᾶν, "to entertain." πολίτας stands as direct object both to δειπνίζειν and to εἰ ποιεῖν.

τὰ μὲν ἡδῆ: τὰ μὲν corresponds to δέ in the next line but one, and ἡδῆ (i.e. "in time of peace") is contrasted with ἣν πόλεμος γένηται.

ἱπποτροφίας τε καὶ χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας ... καὶ τριηραρχίας ... καὶ εἰσφοράς: the first four accusatives are in apposition to μεγάλα.

Besides the ordinary means of income, such as revenue from customs and mines, the Athenian state had other means of defraying public expenditure, not usual in modern states, which were called *λειτουργίαι*, "liturgies," or "public services," and by which it devolved on its richer citizens some of its own functions. These liturgies were of two kinds:—

(1) Ordinary public services, which came round every year, and were called *ἐγκύκλιοι*; and

(2) Extraordinary, which were only necessary on special occasions.

(1) The ordinary liturgies were as follows:—

(a) **χορηγία**, the equipment and training of a chorus for a performance of a play at the state festivals in honour of Dionysus.

(b) **γυμνασιαρχία**: the training and maintenance of competitors in the public gymnastic competitions, and especially in the **λαμπαδηφορία** or torch-race.

(c) **ἵπποτροφία**, the duty of maintaining horses for military service.

(d) **ἐστιάσις**, the duty of giving a public dinner to one's tribe (**φυλή**).

(e) **ἀρχιθεωρία**, the superintendence and payment of the expenses of state embassies to the four great Greek festivals and to other places, such as Delphi.

(2) The extraordinary liturgies were:—

(a) **τριηραρχία**, the fitting out and commanding of a trireme, or warship.

(b) **προεισφορά**, the advance to the state of the **εἰσφορά**, a sort of graduated income tax imposed in special crises, especially in time of war; this money could subsequently be recovered from the taxpayers by the lender. (The **προεισφορά** is here called **εἰσφορά**.)

All the technical words in this passage are now explained except **προστατείας**, which is a difficulty. The word **προστατεία** is peculiar to Xenophon, and the proper Attic word is **προστασία**, which means "headship" (**πρό**, "before," **ἵστημι**, "I place"). Does this mean (1) headship of an embassy, the same as (e) **ἀρχιθεωρία**, above, which Socrates does not otherwise mention; or (2) patronage of **μέτοικοι**, i.e. aliens residing at Athens? This was a duty wealthy citizens often performed, there being at Athens no regular consuls (in the modern sense of the word). The regular word applied to such a citizen was **προστάτης**, from which **προστασία** is derived; and the duty might prove an expensive one, as the patron frequently had to see his client through difficulties, such as lawsuits. This latter explanation seems the better. If it is correct, the **προστατεία** was not a liturgy, properly so-called.

† **τριηραρχίας**: *v.l.* **τριηραρχίας μισθούς**, "pay for a trierarchy." Often a citizen did not himself fit out the trireme at the command of the state, but paid another citizen to do it for him. This pay is here called **τριηραρχίας μισθοί**. **τριηραρχία** means the actual fitting out and commanding of a trireme.

ἐνδεώς: this goes closely with **ποιεῖν**.

κλέπτοντα: agreeing with **σε** understood.

7. **ἀμελῶς ἔχοντα**: "negligent"; cp. Ch. i., § 21, *n*.

ὥσπερ ἔξόν σοι: i.e. **ὥσπερ εἰ ἐξείη σοι**. **ἔξόν** is accusative absolute, a construction used in the case of the participles of impersonal verbs where the participles of other verbs would be in the genitive absolute. Common examples of the accusative absolute are **δεόν**, "it being necessary," **παρόν**, "it being possible," **προσῆκον**, "it being fitting," **μέλον**, "it being a care."

οἰκτεῖρω σε μή... πάθης: μή, "lest," is used here because οἰκτεῖρω implies fear, apprehension: "I pity you out of fear lest you may suffer."

8. ὥστε... κατακλύσειαν ἂν: ὥστε, denoting a natural consequence, is followed by the infinitive; denoting an actual result, by the indicative; cp. Ch. I., § 8, n. Here the optative with ἂν denotes what *would be* the actual result if the condition implied in πάνν μικρὰ πορίσαντες were to be fulfilled. κατακλύζω involves a metaphor from a wave washing over a ship or deluging a country.

πολὺ ἀρκοῦντα σοῦ μᾶλλον ἔχοντες: "having much more adequate resources than you." σοῦ, genitive of the standard of comparison, equivalent to ἢ σὺ, is not, strictly speaking, required here, as its meaning is more fully expressed by the words ἢ σὺ τῇ σῇ (sc. κατασκευῇ) in the next line.

ὥς... ὠφελήσόμενοι: ὥς with a participle gives a thought or reason existing in the mind of the subject of the main verb: "they look to you in the belief that they will receive help from you."

9. οὐκ ἔχω: ἔχω is often used, as here, in the sense of "I have the power," "I am able."

τῷ ὄντι: "in reality."

τοῦτο... ὅτι: what τοῦτο refers to is explained by ὅτι and the verbs introduced by it, viz. ἐγέλασας... ἐπαύσω... κελεύεις; the other verbs belong to clauses dependent on these.

ὥς οὐδὲ εἰδότε: "you laughed at me in the belief that I did not know."

ὅ τι εἶη: εἶη is optative in indirect discourse, i.e. it reports in past time the question τί ἐστι πλοῦτος.

οὐκ ἐπαύσω πρὶν ἐξηλεγξάς με: παύω, active, is transitive, "I make to cease"; παύομαι, middle, is intransitive, "I cease." The constructions of πρὶν are mainly three: (i.) depending upon an affirmative principal sentence, πρὶν is followed by the infinitive; (ii.) referring to future time, and depending upon a negative principal sentence, we have πρὶν ἂν with the subjunctive; (iii.) referring to past time, and depending upon a negative principal sentence, πρὶν is used with the aorist indicative (as here).

ὁμολογεῖν... μηδὲ... κεκτῆσθαι: the rule is that μή (not οὐ) is used with the infinitive, except in indirect discourse (i.e. in reported statements). In some passages (of which the present is one) the occurrence of μή in indirect discourse may be explained as due to confusion arising from its regular employment with other usages of the infinitive.

κελεύεις... ἐπιμελεῖσθαι, ὅπως ἂν μή... γένοιο: Attic usage requires ὅπως ἂν and the subjunctive or (after a historic tense) ὅπως and the optative; Xenophon violates this rule by using the optative with ἂν after ὅπως and by using it, too, in primary as well as in secondary sequence. This irregularity is to be explained by regarding ὅπως as relative, "how," and the verb with ἂν as the apodosis of a conditional

sentence with the protasis suppressed; *e.g.* here, "how you might cease to be poor, if you wished" (*εἰ ἐθέλοις* understood).

10. ὁρῶ γάρ: γάρ is elliptical: "yes, for."
 περιουσίαν ποιεῖν: the infinitive phrase is explanatory of ἐν τι λοιπυτηρὸν ἔργον.

11. ὅτω ... ἐπίσταντο: representing ὅτω ἂν ἐπίσταιται in direct discourse, *i.e.* in the original speech supposed to be here reported.

τὴν ἀρχήν: adverbial accusative, meaning "at all," only used in negative sentences.

12. οὕτω δὲ καὶ ἐμοὶ ἔχει: *cp.* note on ἀμελῶς ἔχοντα, § 7.

13. ὄργανα χρήματα: χρήματα is the direct object of ἐκεκτῆμην, and ὄργανα is predicative: "possessed property as an instrument" where-with to learn its use.

ἀλλ' ἦ: "save that." The combination ἀλλὰ ἦ arises from confusion: logically we could use either (i.) οὐδεὶς πώποτε μοι παρέσχε ... ἀλλὰ σὺ νυνὶ ἐθέλεις, "no one ever before gave me his property to manage, but you now are willing"; or (ii.) οὔτε ἄλλος πώποτε μοι παρέσχε ... ἢ σὺ, "no other than you (*i.e.* no one save you) ever gave me his property to manage."

δήπου: "doubtless."

ὥς ἂν καταλυηναίμην ἂν: ἂν, when repeated, is often intended to lend emphasis to each of the words it follows; *cp.* note on § 15.

14. ἀποφεύγειν μοι: μοι is a dative of disadvantage; "in my case."
 μηδέν με συνωφελῆσαι: μηδέν is redundant. A redundant negative is commonly inserted in Greek before the infinitive used after verbs of forbidding, denying, refusing, shunning, &c.; here it occurs after ἀποφεύγειν.

εἰς τὸ ῥᾶον ὑποφέρειν: ῥᾶον is adverbial; the article τὸ belongs to ὑποφέρειν.

15. οἶμαι δ' ἂν ... οὐκ ἂν ἐμέμφου μοι: οἶμαι is parenthetical. ἂν is often repeated in a conditional sentence when two parts of the apodosis are widely separated from one another; *cp.* notes on §§ 1 and 13.

εἰ ... εἰ ἄλλοσε ἡγησάμην: εἰ is repeated after the parenthetical genitives absolute, ἐπὶ πῦρ ... παρ' ἐμοί, to remind the reader that the clause is conditional. With μὴ ὄντος supply πυρός.

σοι ... μὴ ἔχων: "not having (water) for you," dative of advantage. With ἡγαγον supply σε as object.

εἰ ... δείξαιμι ... τί ἂν ... μέμφοιο: the change of form in this conditional sentence from the two preceding should be noticed; here the optative is used, but in the two preceding past tenses of the indicative.

16. ὅσα: the antecedent is ταῦτα at the end of the sentence; in Greek the relative clause very frequently precedes the demonstrative.
 μεμεληκέναι: impersonal: "it has been a care to me to see who, &c."
 ἕκαστα: accusative of respect with ἐπιστημονέστατοι.

18. *ζημιουμένους ἑώρων*: the participle, not the infinitive, is used with verbs of perceiving or showing.

παρ' ὧν ἂν ... πᾶν ἂν ... γενέσθαι: for the repetition of *ἂν*, cp. note on § 15.

εἰ βούλοιο ... εἰ σοι ὁ θεὸς μὴ ἐναντιοῖτο: a double protasis to the apodosis (*οἶμαι*) *σε ἂν γενέσθαι*; cp. Ch. I., § 3, *n*.

CHAPTER III.

Critobulus insists that Socrates shall explain how to manage an estate rightly. Socrates mentions various points characteristic of bad management: unserviceable houses, abundant but useless furniture, slaves always absconding, bankrupt farms. Critobulus must supervise his property himself, and, first of all, make a confidante of his wife, and take her into partnership.

1. *οὐκέτι ἀφήσω ... πρὶν ἂν ... ἀποδείξῃς*: on the use of *πρὶν ἂν* with the subjunctive, see Ch. II., § 9, *n*. The subjunctive in Greek always refers to future time, in relation either to the present or to the time of the main verb in the sentence. The aorist subjunctive in a temporal, relative, or conditional clause introduced by a particle compounded with *ἂν* is often equivalent to the English future perfect tense; e.g., here, "before you (shall) have demonstrated." In the next sentence, *ἢν ἐπιδεικνύω* means "if I shall demonstrate," the present subjunctive being equivalent to the English simple future.

τούτωνί: the suffix *-ι* is often used in Attic prose to add emphasis to *οὗτος*.

τί οὖν: sc. *δόξει σοί*, "what then will be your opinion?"

ἀχρήστους: agreeing with *οἰκίας*; adjectives compounded with *ἀ-* or *ἄν-*, meaning "not," are of two terminations only.

καὶ πᾶν γε: *γε* in answers often implies assent: "yes, most certainly."

2. *τὸ τούτου ἀκόλουθον*: these words are explained by *τοὺς μέν κ.τ.λ.* to the end of the sentence (*ἔστων ἂν δέωνται χρῆσθαι*).

τοὺς μέν ... κεκτημένους: *τοὺς μέν*, "some," corresponds to *τοὺς δέ*, "others," three lines lower. *κεκτημένους* and the succeeding participles are dependent on *ἐπιδεικνύω*; cp. Ch. II., § 18, *n*.

σᾶ: the adjective *σῶς* is defective; the following forms are found: in the sing., nom. m. *σῶς*, fem. *σῶς* and *σᾶ*, n. *σῶν*, acc. *σῶν*; in the pl., nom. m. *σῶς*, n. *σᾶ*, acc. m. *σῶς*. Attic writers also used a form *σῶος*, but only in the nom. pl. forms *σῶοι*, *σῶαι*, *σῶα*.

πολλὰ μὲν ... πολλὰ δέ: *πολλὰ* is acc. pl. neut. used adverbially, and means "in many matters," i.e. "often."

τούτων: gen. of the standard of comparison with *μέλινα*.

†ἔστων: gen. pl. of *ἔστις*, governed by *δέωνται*; v.l. *ἔταν δέωνται*, "whenever they require them."

χρησθαι: infinitive depending upon *ἔτοιμα*, "ready for use."

3. τοῖς μέν: dat. of the agent with the perfect passive καταβέβληται; so τοῖς δέ with κεῖται, κείμεν being used as the perfect passive of τίθημι. The agent in Greek is expressed by the dative case only after the perfect passive and verbal adjectives; otherwise by the genitive case with ὑπό.

† τεταγμένη: "in its appointed place"; v.l. τεταγμένα, "everything lies arranged in its place."

τῶν οἰκονομικῶν: neuter, "household management." The genitive is partitive, dependent on τι.

4. ἔνθα μὲν ... ἔνθα δέ: "in one place ... in another place."

ὥς εἰπεῖν: this, the "absolute" use of the infinitive, is most frequent in the phrases ὥς εἰπεῖν and ὥς ἔπος εἰπεῖν, which qualify or apologise for the force of an expression that might seem strained or exaggerated.

καὶ τούτους: "and that too"; used to add yet a further contrast.

θαμινά: this, the acc. pl. neut. used adverbially, is the only form of the adj. θαμινός which is found.

ἀποδιδράσκοντας: the present here denotes an attempted action.

ἐθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν: the τε is misplaced; the sentence should run ἐθέλοντας ἐργάζεσθαι τε καὶ παραμένειν.

5. ἦν δὲ καί: i.e. τί οὖν, ἦν σοι ἐπιδεικνύω, the missing words being understood from § 4.

† παραπλησίους γεωργίας: cognate accusative with γεωργοῦντας; v.l. παραπλησίως, "in a similar way," modifying ἐπιδεικνύω.

ναὶ μὰ Δία: Critobulus allows this to be another ἀξιοθέατον τῆς οἰκονομίας ἔργον.

εἰς ἃ δεῖ: i.e. εἰς ταῦτα εἰς ἃ δεῖ ἀναλίσκειν; so below, εἰς ἃ βλάβην φέρει = εἰς ταῦτα ἃ βλάβην φέρει. The antecedent of the relative is omitted for the sake of brevity, as in English, "on what is necessary," "on what brings harm."

6. ἀλλ' οἷ: again the antecedent of the relative οἷ is omitted; sc. τοῦσδε.

τὰναγκαῖα: crasis of τὰ ἀναγκαῖα.

7. σταντοῦ: genitive governed by ἀποπειρᾶσθαι.

† ἐγὼ σοι σύνοιδα ... ἀνισταμένῳ: σύνοιδα has a double construction: (1) the dative (σοι), like many verbs compounded with συν-; (2) the participle (ἀνισταμένῳ), like οἶδα and all verbs of perception. V.l. σε ... ἀνιστάμενον ... βαδίζοντα ... ἀναπείθοντα, accusative and participle with σύνοιδα.

ἐπὶ ... θέαν ... ἀνισταμένῳ: ἐπὶ with the acc. implies motion ("to go to see a performance"), although the verb ἀνισταμένῳ of itself does not; this is called the pregnant use of the preposition, the idea of motion being implied in the use of the preposition, not in the verb preceding it. θέα, "a sight," must not be confused with θεά, "a goddess."

μακρὰν ὁδόν: cognate accusative with βαδίζοντι.

τοιούτων: "such as I have described," in § 6.

φαίνομαι εἶναι: "I appear to be ridiculous." The use of φαίνομαι with the infinitive must be carefully distinguished from the use of φαίνομαι with the participle; φαίνομαι ὦν γελοῖος = "I clearly am ridiculous."

8. σαντῶ: *sc.* φαίνει.

οὐδέν τι μᾶλλον: οὐδέν τι, accusative of extent, "in no respect."

— τῶν κερδαινόντων: partitive genitive used predicatively, "I do not become one of those who make profit by horsemanship."

9. ἴπερ: *sc.* θεᾶ, "just as you look at."

ἡσθῆς ἰδὼν τι: τι is acc. of extent with ἡσθῆς.

μῶρος: nominative in agreement with the suppressed subject (σύ) of the infinitive εἶναι; this subject is nominative because it refers to the same person as the subject of the verb (οἶει) on which the infinitive depends.

τούτου τοῦ ἔργου: defining genitive with ἰδιώτης.

ἀγαθὼν εἰς τε τὴν χρῆσιν καὶ κερδαλέων: τε is misplaced, and should come after ἀγαθῶν: τε ... καὶ connects ἀγαθῶν and κερδαλέων; for another instance of τε misplaced, see § 4, n.

10. οὐ μὰ Δία, κ.τ.λ.: *sc.* κελεύω σε πωλοδαμνεῖν.

ἐκ παιδίων: "from boyhood."

ἐπιδιδόασιν: ἐπιδίδωμι is often (as here) used intransitively in the sense of "grow," "advance," "improve."

γυναῖξ ταῖς γαμεταῖς: dative governed by χρωμένους.

συναύξειν: "to help them in increasing."

τοὺς δὲ ἴ, κ.τ.λ.: *i.e.* τοὺς δὲ οὕτω χρωμένους γυναῖξ ταῖς γαμεταῖς ἦ ("in a way in which") οἱ πλείστοι λυμαίνονται τοὺς οἴκους.

† οἱ πλείστοι: *v.l.* ὡς πλείστα, "as much as possible"; or πλείστα, "very much."

11. τούτου ... τὸν ἄνδρα αἰτιᾶσθαι: verbs of accusing, condemning, and kindred ideas, take (1) as here, acc. of the person accused or condemned (τὸν ἄνδρα), and gen. of the charge (τούτου), or (2) if compounded with κατα- (*e.g.*, κατηγορεῖν), gen. of the person and acc. of the charge.

πρόβατον: placed out of its logical position, which would be ἢν πρόβατον κακῶς ἔχη, and put first in the sentence for the sake of emphasis: Socrates is introducing a new simile, and puts πρόβατον at the beginning because it as it were strikes the key-note of the comparison. So below, ἵππος is out of its logical position (ἢν ἵππος κακοεργῇ) for a similar reason.

τῆς δὲ γυναικός: there is nothing for this genitive to depend upon. We must suppose that when Xenophon wrote this sentence he began with the genitive, intending to finish in such a way as to introduce a word governing it, but afterwards changed his mind and with it the form of his sentence. This lack of syntactical continuity is termed anacoluthon.

ἀνεπιστήμονι: dat. agreeing with τῇ γυναικί understood, governed by χρῆτο. τούτων: defining genitive with ἀνεπιστήμονι.

12.† ἀπαληθεύσαι: this word is a difficulty. If the text is correct, the infinitive is here used for the imperative. Some editors read ἀπαλήθευσαι, the aorist imperative middle, but there is no instance of the use of ἀληθεύω or any of its compounds in the middle voice. Others again suppose that words like δεῖ σε, governing the infinitive ἀπαληθεύσαι, have dropped out of the MSS.

ἔστιν ὅτω ἄλλω: i.e. ἔστιν ἄλλος τις ᾧ; ἄλλος is attracted into the relative clause, and τις omitted because implied in ὅτω. So below, ἔστιν ὅτω = ἔστι τις ᾧ.

τῶν σπουδαίων: partitive genitive depending upon πλείω.

εἰ δὲ μή, οὐ πολλοῖς γε: εἰ δὲ μή means "if it is not as you suggest," viz.: that there is no one with whom I hold fewer discussions than I do with my wife. With οὐ πολλοῖς γε understand διαλέγομαι ἐλάττονα ἢ τῇ γυναικί.

13. πολὺ θαυμαστότερον: sc. ἂν εἴη.

εἴ τι ὦν: equivalent to εἴ τι τούτων ᾧ, by assimilation of the relative to the omitted antecedent.

14. οἷς: possessive dative with εἶναι, "those to whom you say there are good wives," i.e. "those who, according to you, have good wives."

οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι: "there is nothing like investigation." The infinitive can always be used as a verbal substantive if the neuter of the definite article be prefixed.

Ἀσπασίαν: Aspasia was the mistress of Pericles, the greatest of Athenian statesmen, and was a woman of the greatest beauty and intellectual attainments. She was accused at Athens on the charge of impiety on account of her friendship for the philosopher Anaxagoras, but was acquitted through the intervention of Pericles.

ἐπιστημονέστερον: adverb of the comparative of ἐπιστήμων.

15. τῷ ἀνδρί: dative of similarity depending on ἀντίρροπον.

καὶ εὖ μὲν τούτων γιγνομένων: sc. τῶν ταμιευμάτων.

16. τῶν ἄλλων ἐπιστημῶν: partitive genitive depending on ἐκδότην.

ἔχειν ἂν: the subject of the infinitive is ἐγώ understood from οἶμαι, "I think I could show."

CHAPTER IV.

Socrates makes a digression in praise of the king of the Persians and of the Persian prince Cyrus. They personally supervised the pursuit of agriculture as well as of war, and Cyrus especially, although a great ruler, was proud of the trees he had planted with his own hands.

1. πάσας: sc. τὰς ἐπιστήμας.

ῥάδιον: sc. ἐστί; so below, οἷον τε (ἐστί).

ἐμπειρον γενέσθαι: "for a man to become skilled"; the accusative ἐμπειρον agrees with the suppressed indefinite subject of the infinitive.

αἱ δοκοῦσι κάλλιστα τῶν ἐπιστημῶν καὶ ἐμοὶ πρόποι ἂν μάλιστα ἐπιμελομένῳ: from the relative αἱ, subject of δοκοῦσι, the genitive ὧν must be supplied with ἐμοὶ πρόποι ἂν μάλιστα ἐπιμελομένῳ. πρόποι is impersonal, and ἐπιμελομένῳ governs a genitive case. πρόπει is more commonly constructed with the infinitive than with the participle; thus πρόπει ἐπιμέλεσθαι would be more regular than πρόπει ἐπιμελομένῳ.

καὶ αὐτὸς δέ: where the particles καὶ δέ occur together, δέ is the connecting particle, "and," and καὶ means "also," "moreover."

2. ἔναι δέ: *sc.* ἀναγκάζουσαι.

3. ἀσχολίας: the singular ἀσχολία is used in the abstract sense of "lack of leisure," "occupation"; the plural ἀσכולίαι in a concrete sense, "causes of hindrance," "hindrances."

χρῆσθαι ... ἀλεξητῆρες εἶναι: these infinitives are exegetical (*i.e.* explanatory) of κακοί: "bad to deal with," &c.

ταῖς πατρίσιν: dative depending upon ἀλεξητῆρες, which, like the verb ἀλέξω, "to help," from which it is derived, is constructed with the dative.

4. ἡμῖν δὲ δὴ ποίαις: ἡμῖν dative of indirect object with συμβουλευεῖς; ποίαις (*sc.* τέχναις) dative governed by χρῆσθαι.

ἄρα ... μὴ αἰσχυνθῶμεν: ἄρα μὴ expects the answer "no"; *cp.* Ch. I., § 1, *n.* αἰσχυνθῶμεν is the deliberative subjunctive, *i.e.* the interrogative form of the jussive; thus μὴ αἰσχυνθῶμεν = "let us not be ashamed"; ἄρα μὴ αἰσχυνθῶμεν = "are we to be ashamed?"

5. γεωργίας τι συνεπιμελίσθαι: τι is acc. of extent ("at all") with συνεπιμελίσθαι; γεωργίας is genitive governed by the same verb.

ᾧδε ... ἐπισκοποῦντες: the participle is conditional in meaning, being equivalent to εἰ ἐπισκοποῦμεν. ᾧδε means "in the following way."

ἂν, ... ἂν: on the repetition of ἂν, see Ch. II., § 1, *n.*

τῷ ἄρχοντι: the satrap of a Persian province.

τῶν ... ἀρχομένων: genitive of the standard of comparison, governed by κρατεῖν, a verb denoting superiority.

6. φυλακάς: acc. pl. of φυλακή, "a garrison"; but φύλακας is acc. pl. of φύλαξ, "a soldier on guard."

ἔνθα ὁ σύλλογος καλεῖται: ἔνθα is to be taken closely with συνάγων, "assembling (them) where the muster, as it is called, takes place." This idiom with verbs of naming is found in poetry, once in Plato, and in one other passage in Xenophon, viz., *Hellenica* V. i. 10, ἔνθα ἡ Τριπυργία καλεῖται, "where Tripurgia, as it is called, is situated."

7. φαίνονται ... ἔχοντες: "are proved to have"; for φαίνομαι with the participle, *cp.* Ch. III., § 7, *n.*

τῶν φρουράρχων: this and the following genitives are partitive, depending upon οἱ ἄν.

τὸν ἀριθμὸν τὸν τεταγμένον ἔκπλεων ἔχοντες: "having the required number complete." τεταγμένον, having the article, is attributive; ἔκπλεων, without it, is predicative. ἔκπλεως is one of the few adjectives belonging to the Attic second declension.

καὶ τούτους: by synesis, or construction in accordance with the sense, in apposition to τὸν ἀριθμὸν.

† δοκίμοις: v.l. δοκίμους, agreeing with τούτους, "and those approved as being furnished with horses and arms."

ταῖς τιμαῖς: instrumental dative with αὖξει.

† τῶν φρουρῶν: "careless of the garrisons." The MSS. reading is τῶν φρουράρχων, "careless of the captains of the garrisons." Some editors omit these words, taking them to be a mistaken repetition in the MSS. of τῶν ἀρχόντων immediately preceding.

παύων τῆς ἀρχῆς: τῆς ἀρχῆς is genitive of separation with παύων. παύω (active), "I make to cease," must be distinguished from παύομαι (mid.), "I cease."

8. συνοικουμένην: predicative with παρεχομένους, as is shown by the position of the article.

ᾧν: genitive by assimilation to the case of the antecedent δένδρων.

οἷς δ' ἄν: οἷς is possessive dative with οὔσαν.

ἀργόν: "lazy," "unfruitful," derived from ἀ- ("not") and ἔργον, "work."

τούτους δὲ κολάζων: δέ is a repetition of the δέ in οἷς δ' ἄν ὄρα; so above, οὗς μὲν ... τοῦτοισι μὲν.

9. φυλάζεται: the future middle is used passively in the following verbs:—ἀδικήσομαι, "I shall be wronged," ζημιώσομαι, "I shall be fined," στερήσομαι, "I shall be deprived," στυγήσομαι, "I shall be hated," τιμῆσομαι, "I shall be honoured," φυλάξομαι, "I shall be guarded," ὠφελήσομαι, "I shall be helped."

10. τοῦ φρουράρχου: genitive governed by κατηγορεῖ and denoting the person accused; cp. Ch. III., § 11, n.

παρέχοντος τοῦ φρουράρχου: genitive absolute.

11. καὶ γὰρ σχεδόν τι: "and (this he does), for as a rule..."; σχεδόν literally means "near," "nearly," and τι means "somewhat," ἀποδιδόναί: cp. Latin *reddere*, "to pay duly."

12. βασιλεὺς: the definite article is not inserted before βασιλεὺς meaning "the king of Persia."

13. ἐπιστρέφεται: Lat. *versatur*, "he resorts," "pays visits."

οἱ παράδεισοι καλούμενοι: παράδεισος is not a Greek but a Persian word, brought to Greece by Xenophon, and meaning "an enclosure"; hence καλούμενοι is added; cp. Ch. I., § 13, n.

14. καὶ ὅπως ὥς κάλλιστα: καί = "as well."

δένδρεσι: the word for "tree" in Greek is heteroclite, i.e. belongs

to two stems; in the nom. and acc. sing. the stem *δενδρο-* only, of the second declension, is used; but in other cases another stem *δενδρε-*, of the third declension, is also used; thus there are two dative plurals, *δένδροις* and *δένδρεσι*.

15. *ὅτι οὐδὲν ὄφελος*: *sc. ἂν εἴη*.

οἱ ἀρήξοντες: the article with the participle may be rendered by a relative clause in English: "those who shall defend it."

λέγοντα: accusative agreeing with *βασιλέα* understood as the subject of the infinitive *εἰσκαλεῖν*.

οἱ ἄλκιμοι: *ἄλκιμος* is a poetical word, and is not used in Attic prose except by Xenophon. The ordinary Attic word is *θρασύς* or *μάχιμος*.

16. *λέγεται δὲ καὶ Κῦρος ποτε*: a difference of idiom exists between English and Greek in the use of the passive of the verb "to say." English often uses an impersonal construction: "it is said that Cyrus"; Greek a personal: *Κῦρος λέγεται*, "Cyrus is said." Cp. the Latin *dicitur Cyrus*.

Κῦρος: Cyrus the Younger, Satrap of Ionia, who led the expedition of the Ten Thousand against his brother Artaxerxes, king of Persia. Xenophon took part in the expedition, and left a description of it in his *Anabasis*. Cyrus was killed on the expedition, at the battle of Cunaxa, fighting with his own hand against his brother Artaxerxes (B.C. 401). He is called here *βασιλεύς* by Xenophon, but was never really king.

ἐπὶ τὰ δῶρα: *ἐπὶ* with the acc. may denote (as here) the object aimed at: "for (*i.e.* to receive) their presents."

κατασκευάζειν: epexegetic infinitive with *ἄριστος*, defining the respect in which the adjective is applicable.

ἄριστος εἶναι: the adjective agrees with the suppressed subject of *εἶναι*, which is the same as that of the principal verb *ἔφη*, and therefore nominative.

18. *εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι*: *ἂν* belongs to *γενέσθαι*, and *γενέσθαι ἂν* is the apodosis to *εἰ ἐβίωσεν*. "If he had lived, he would have been, it seems to me..." The aorist indic. with *ἂν* is used to express what would have taken place in past time if some condition which was not fulfilled had been fulfilled.

τεκμήρια ἄλλα τε πολλὰ ... καὶ ὁπότε: "he gave many other proofs and also when," a Greek way of saying "he gave proof of this especially when"; cp. § 20, *n.* *παρέσχηται* is middle, *παρέχομαι* signifying "I provide from my own resources."

τῷ ἀδελφῷ: with *μάχομαι* the dative expresses the person *against* whom the fighting takes place.

19. *ὧ ἂν ... πείθωνται*: *i.e.* *ἐὰν αὐτῷ ... πείθωνται*.

† πείθωνται: "obey"; *v.l.* *ἑπώνται*, "follow."

ἐν τοῖς δεινοῖς: "in dangers." *τοῖς δεινοῖς* is neuter.

περὶ τὸν νεκρόν: *περὶ* with the accusative denotes "around."

Ἀριαῖος: one of the most intimate of the generals of the younger

Cyrus; he accompanied Cyrus on the expedition of the Ten Thousand, and, when Cyrus was slain at Cunaxa, was offered the Persian crown by the Greeks, but refused it. He proved a traitor to the Greeks, and, joining the Persians, was successful in helping to betray the Grecian generals.

20. **Λυσάνδρῳ**: the great Spartan commander, who ended the Peloponnesian war by defeating the Athenians in the naval battle of Aegospotami, 405 B.C., and taking Athens, 404 B.C. He was defeated by the Thebans and slain at Haliartus, in 395 B.C.

ἄλλα τε φιλοφρονεῖσθαι ... καί: "to have been kind in other ways, and to have shown him," i.e. "among many acts of kindness, to have in particular shown him"; cp. § 18, *n*.

ἐν Μεγάροις: Megara was on the Saronic Gulf, east of Corinth.

ἐν Σάρδεσι: Sardis was the chief town of Lydia, and the residence of the Satrap.

ἐπιδεικνύναι αὐτόν: *αὐτόν* means Cyrus.

21. **ἐθαύμαζεν αὐτόν ... ὥς**: "admired it (the park), saying how beautiful."

εἴη: optative in indirect discourse depending upon a past tense, *ἐθαύμαζεν*.

δὲ ἴσου: "at equal distances"; *διὰ* with gen. is used of intervals of space or time.

καὶ ταῦτα θαυμάζων: *καί* is redundant.

τοῦ καταμετρήσαντος: genitive of the cause or source, used with verbs of wondering, though many of these verbs may take an accusative also.

22. **ἀκούσαντα δὲ ... τὸν Κύρον ἡσθῆναί τε καὶ εἰπεῖν**: acc. and infin., depending upon a verb of saying to be supplied from *εἶπεν* at the end of § 20. So also *φάναι*, below.

ἔστι δ' αὐτῶν: *αὐτῶν* is partitive genitive: "there are of them which," i.e. "there are some of them which."

23. **ὧν εἶχε**: *ὧν* is genitive by assimilation to the case of the antecedent *τῶν ἱματίων*; so below, *οὗ* is assimilated in case to *κόσμου*.

τί λέγεις, φάναι: *φάναι* is merely a repetition of *εἰπεῖν*.

24. **θαυμάζεις τοῦτο, ἔφη**: *εἶπεν* is superfluous after *ἀποκρίνασθαι*. We should have expected *φάναι* (as above), not *εἶπεν*; but Xenophon has changed from the indirect to the direct, probably unconsciously.

τὸν Μίθρην: Persians were supposed to worship the Sun under the name of Mithras.

μηπώποτε δειπνήσαι: *μή*, not *οὐ*, is the negative used with infinitives dependent on verbs of swearing.

πρὶν ἰδρῶσαι: on the constructions of *πρὶν*, see Ch. II., § 9, *n*. Here *πρὶν* is used with the infinitive, although preceded by a negative (*μηπώποτε δειπνήσαι*). It may be that the infinitive *ιδρῶσαι* is due to assimilation with *δειπνήσαι*, on which it depends.

CHAPTER V.

Agriculture must not be neglected by the Government. For it produces the necessities and embellishments of life; it affords men exercise, and gives them health and strength and cheerfulness. It teaches men self-reliance, ability to command, and the need of unity. Religious worship is also as necessary to the prosperity of agriculture as to that of war.

1. τῆς γεωργίας: genitive of separation with ἀπέχεσθαι.

εἰς τὸ δύνασθαι: εἰς followed by an infinitive is with Xenophon a favourite way of denoting a purpose, or object aimed at. It occurs again in § 7, εἰς τὸ ἀρήγειν, and § 13, εἰς τὸ ἐπαρκεῖν.

2. ἀφ' ὧν: ταῦτα, the antecedent of ὧν, follows the relative clause.

τοίνυν: a particle more frequently used by Xenophon than by other Attic writers; it is properly an inferential particle, meaning "therefore"; but here it cannot have that meaning, and, if rightly inserted, can only mean "moreover."

προσепιφέρει: the prefixes πρὸς and ἐπί both have the force of "in addition."

3. †δοῖς κοσμοῦσι βωμούς: the MSS. have δοῖς or δοῖα. Some editors retain δοῖα, taking it as subject of κοσμοῦσι, a rare instance in Attic prose of a neuter plural with a plural verb: "those things which adorn altars."

ἔψι: ὄψον is something, especially meat, eaten as a relish with bread or other plain vegetable food. The Greeks were not meat-eaters like ourselves.

ὥστε ἔχειν: "so that men can."

αὐτοὺς χρῆσθαι: the subject of χρῆσθαι is αὐτοὺς, the object is τῇ προβατευτικῇ τέχνῃ understood.

4. οὐκ ἔα: "forbids"; so οὐ φημι (Lat. nego), "I deny"; sc. τινὰ as object.

ψύχη: acc. pl. of ψῦχος, τό, "cold," differing in accent from ψυχή, ἡ, "soul."

τοὺς μὲν αὐτουργοὺς ... τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας: two classes are here contrasted, the actual labourers and those who farm by supervising the labourers.

ἐν τῷ χώρῳ: χώρος means "country" (opposed to "town"), or a landed "estate" in the country; whereas χώρα means the right "place" for a thing, or a "land," i.e. a "region." But often the uses of these two words overlap.

ἐν ὥρᾳ: predicative with εἰσίν.

6. ἀντὼφελούσι: "benefit in turn (ἀντι-)." So below (§ 8), ἀντι-χαρίζεται.

ἀπερικοῦσαι: a poetical word, used by Xenophon instead of the more common prose word ἀμύνω. So too λύμη is a poetical word very rare in prose: the prose word is κάκωσις.

7. ἐν τῷ μέσῳ: "in the way," i.e. "exposed."

8. γεωγρίας: genitive of the standard of comparison with *ικανωτέρους*.

9. πυρὶ ἀφθόνῳ καὶ θερμοῖς λουτροῖς: dat. of instrument with *χειμάσαι*.

† ἐν χώρῳ τῷ: τῷ is dative of the indefinite *τις*: "on a farm." *V.l.*, omit τῷ: then ἐν χώρῳ means "in the country"; cp. § 4, *n*.

ὑδασι: the singular ὕδωρ means "water," the plural ὕδατα "pieces of water" or "streams."

12. † θελουσα: *v.l.* θεὸς οὐσα, "being a goddess." *θεός*, though generally masculine, is sometimes feminine.

τοὺς γὰρ ἄριστα ... πλείστα ἀγαθὰ ἀντιποιεῖ: verbs denoting to do good or evil take a double accusative, (1) an "external" acc. of the person (τοὺς ... θεραπεύοντας), (2) an "internal" acc. of the thing (πλείστα ἀγαθὰ).

13. ἐὰν δ' ἄρα: ἄρα, "after all," cp. Ch. I., § 4, *n*.

τῶν ἔργων: genitive of separation with *στερηθῶσιν*.

ἀναστρεφόμενοι: Lat. *versati*, "engaged in."

τὰς ψυχὰς καὶ τὰ σώματα: acc. of respect with εἰ παρεσκευασμένοι.

εἰς τὰς τῶν ἀποκωλύόντων: *sc.* χάρας. A similar ellipsis of γῆ is very common; e.g., ἡ Ἀττικὴ.

ἀφ' ὧν: *sc.* as antecedent ταῦτα, acc. governed by λαμβάνειν.

μαστεύειν: a poetical word used by Xenophon for ζητεῖν.

14. † εἰς τὸ ἐπαρκεῖν ἀλλήλοις: *v.l.* ἄρχειν, "husbandry helps also to train men for taking command."

16. τῶν ἐλευθέρων: genitive of the standard of comparison with *ἦττον*.

17. εὖ φερομένης: εὖ φέρεσθαι = "to prosper."

σχεδόν τι: "generally," cp. Ch. IV., § 11, *n*.

18. ὅτι δέ: "but inasmuch as..." The whole of the section from this point onwards is dependent on these words, there being no principal verb.

ἀδύνατα προνοῆσαι: "most things are impossible to foresee"; in English we more commonly use the passive infinitive, "cannot be foreseen."

χάλασαι: χάλαζα (sing.) = "hail," χάλαζαι (pl.) = "hailstorms." So πάχνη (sing.) = "frost," πάχναι (pl.) = "frosty nights"; αὐχμός (sing.) = "drought," αὐχμοί (pl.) = "seasons of drought"; ἐρυσίβη (sing.) = "mildew," ἐρυσίβαι (pl.) = "periods of mildew."

κάλλιστα: an adverb, modifying τεθραμμένα. So *κάκιστα* modifies ἀπώλεσεν.

ἀπώλεσεν: gnomic aorist, or aorist used of repeated occurrences, where we in English use the present. The term "gnomic" means properly "used in γινώμαι (proverbs)."

19. οἰωνοῖς: οἰωνός is "a bird of prey," and also means (as here) the "omen" drawn from the flight of such a bird

20. ὕγρων καὶ ξηρῶν καρπῶν: ὕγρων refers to what we commonly call "fruit," ξηρῶν to grain and pulse.

CHAPTER VI.

Critobulus recalls Socrates to their original argument. He is persuaded that agriculture is a most honourable pursuit, but how is it some men fail in it, and how is he to pursue it successfully? Socrates in answer says that he was once looking for a man of perfect manners and morals, but failed to find him anywhere till he heard of one Ischomachus, of whom he proposes to give an account to Critobulus.

1. παντὸς ἔργου: genitive depending upon ἀρχεσθαι.

ὡς τῶν θεῶν κυρίῳ ὄντων: ὡς with the participle in Greek gives a thought supposed to exist in the mind of the subject of the sentence; here it is Socrates' reason for his advice to regard the gods: "you seem to me to be right in advising me, on the ground that the gods overlook every work, to begin with them."

ἔνθεν: equivalent to ἐντεῦθεν ἔνθα, "beginning from that point where."

τὰ τούτων ἐχόμενα: literally, "the things clinging to (adjoining) this," i.e. "the next," "what follows." Verbs denoting "to cling," e.g., λαμβάνομαι, ἔχομαι, ἄπτομαι, govern in Greek a genitive case.

ὃ τι χρή ποιῶντα βιοτεύειν: ὃ τι is accusative governed by ποιῶντα, which itself agrees with the suppressed subject (με or τινά) of βιοτεύειν.

2. ἐπανελθοίμεν: "go back (ἀνα-) over (ἐπι-)."

3. ἥδὺ γοῦν ἔστιν: both the clauses ὥσπερ ... διελθεῖν, and οὕτω ... διεξιέναι depend upon ἥδὺ ἔστιν.

χρημάτων: genitive with κοινωνήσαντας.

4. ἐφαίνετο: sc. οὐσα ἐπιστήμη before ἦ, "was seen to be a science by which." So below, with ἐφαίνετο supply ὧν ταῦτό before ὅπερ.

† ἄνθρωποι: v.l. ἀνθρώποι, crasis of οἱ ἄνθρωποι.

ἐπίσταιτο: optative in virtual indirect discourse after ἠδύρσκετο; in the direct form the present indicative (ἐπίσταται), or ὅποσος ἂν with the subjunctive (ἐπίστηται) would be used.

5. † ἔδοκε: this verb is used in two slightly different senses in this passage: (1) μαθεῖν οἶόν τε ἡμῖν ἔδοκε, "it seemed to be possible to learn"; (2) ἔδοκε συναποδοκιμάζειν, "it seemed right to join in rejecting." There is a v.l. συναπεδοκιμάζομεν, which avoids this difficulty.

6. ἔφαμεν: the reference of this chapter is clearly to Chapter iv., but there is there nothing at all corresponding to this section. Xenophon has either been guilty of a slip of memory or wrote something in Ch. iv. which has fallen out in the MSS.

ὑφεμένους τῆς γῆς: τῆς γῆς is genitive of separation, governed

by *υφεμένους*. *υφίεμαι* is used with the genitive first in the sense of "to abate, slacken," e.g., *τῆς ὀργῆς*, "to abate one's anger"; then secondly, "to give up," *τῆς ὀργῆς*, "one's anger," *τῆς γῆς*, "one's country," *τῆς δυνάμεως*, "one's power."

7. *τοὺς ἀμφὶ γῆν ἔχοντας*: *ἔχω* is here used intransitively: "those engaged in the country."

ἂν ... ἂν ψηφίζεσθαι: the repeated *ἂν* belongs to *ψηφίζεσθαι*, not to *φύομεθα*.

μὴ μάχεσθαι: dependent on *ψηφίζεσθαι ἂν* understood, as also is *καθῆσθαι*.

8. *καλῶ τε κάγαθῶ*: *καλὸς κάγαθός*, or *καλοκάγαθός*, was the Greek expression for what we call "a gentleman," one combining good manners (*καλός*) with good moral qualities (*ἀγαθός*).

9. *ἥκιστα*: Lat. *minime*, "by no means," modifying *παρέχειν*.

10. *συμπαροξύνειν*: sc. *ἀνθρώπους*.

φύουσα τε καὶ τρέφουσα: referring to vegetables and animals respectively.

εὐδοξοτάτη εἶναι: sc. *ἡμῖν ἐδόκει*.

πρὸς τῶν πόλεων: "in the eyes of the states," i.e. it wins most honour *from* them, this being the force of *πρὸς* with the genitive.

11. *οἳ μὲν ... κάλλιστον*: sc. *ἐστί*.

ἔφησθα καταμαθεῖν: "you said that you had learnt"; the subject of the infinitive is suppressed when it is the same as that of the verb of saying on which the infinitive depends.

ὥς μὴ λυσιτελεῖν: it is characteristic of Xenophon to frequently use *ὥς* with the infinitive to denote a result, instead of the regular *ὥστε*, which however he has used just above (*ὥστε ... ἔχειν*).

12. *τούτων τῶν ἀνδρῶν*: partitive genitive: "one of those men."

ὃ καλεῖται καλός τε κάγαθός ἀνὴρ: literally, "by which a man is called a gentleman." *ὃ* (i.e. *ὃ ὄνομα*) is the retained accusative used with the passive verb *καλεῖται*, *καλέω* in the active governing two accusatives, thus: *καλῶ τὸν ἄνδρα τοῦτο τὸ ὄνομα*, "I call the man by this name"; and *ὃ ἀνὴρ καλεῖται τοῦτο τὸ ὄνομα*, "the man is called by this name."

13. *ἐπὶ τὴν σκέψιν αὐτοῦ*: *αὐτοῦ* is neuter, "this matter."

τᾶλλα τὰ τοιαῦτα: "all other men of this kind"; although the neuter is used, the reference is to men following trades similar to those just mentioned.

ἔργα αὐτοῖς: *αὐτοῖς* is possessive dative, and *καλά* is predicative with *εἶναι*.

14. *τὸ σεμνὸν ὄνομα τοῦτο τὸ καλός τε κάγαθός*: *καλός τε κάγαθός* is, as it were, in inverted commas, "this title of *καλός τε κάγαθός*," and thus used is indeclinable. So below, *τὸ καλός* (§ 15), "the quality beauty." There is a play here on the double meaning of *καλός*, (i.)

beautiful in outward appearance or bearing, (ii.) beautiful in character.

15. ὄντινα ἴδοιμι καλόν: ἴδοιμι is optative of indefinite frequency in past time: "whomsoever I saw."

εἰ που ἴδοιμι: ἴδοιμι is optative in dependent question after καταμανθάνειν.

16. τὰς μορφάς: accusative of respect with τῶν καλῶν. So τὰς ψυχάς is accusative of respect with μοχθηροῦς.

ἀφόμενον τῆς καλῆς ὄψεως: ὄψεως is genitive of separation with ἀφόμενον.

ἐπ' αὐτῶν τινα: αὐτῶν is partitive genitive depending upon τινά, which is accusative governed by ἐπί.

17. τὸν Ἰσχόμαχον: on Ischomachus, see Introduction, § 5.

CHAPTER VII.

Ischomachus spends his life out of doors; his wife is competent to manage the house and everything at home. He married her when she was fifteen, and had to teach her everything, but she was a willing pupil, and soon learnt what her husband taught her—that marriage was a partnership, entered into first for the sake of children to preserve the race and support their parents in old age, and next for the sake of adding to the comforts of the contracting parties themselves. God has made woman to look after the house, and man to look after the property out of doors. A woman is like the queen-bee, looking after the young, and storing and arranging all that is brought into the house.

1. ἐν τῇ τοῦ Διὸς τοῦ ἑλευθερίου στοᾷ: a στοά was a portico or roofed colonnade, usually attached to a temple, in this case that of Zeus, worshipped under the title of Eleutherios (Zeus the Deliverer). This temple is said to have been built by freedmen (ἀπελεύθεροι).

οὐ πάνυ: οὐ πάνυ has two meanings in Greek: (1) "not altogether"; (2) "not at all." Here (1) is the right meaning.

2. οὐδὲ ἂν νῦν γε ... ἑώρας, εἰ μὴ ... συνεθέμην: notice the different tenses used in the protasis (συνεθέμην, aorist) and apodosis (ἑώρας, imperfect); in a conditional sentence, if the condition is known to be unfulfilled, the aorist refers to past time ("if I had not made an agreement"), and the imperfect to present time ("you would not now see me").

διατρίβεις: διατρίβω is properly transitive, and the intransitive use is an abbreviation for διατρίβω χρόνον.

3. ἐπὶ τῷ τί ποιῶν καλὸς κάγαθός κέκληται: "at the question, 'What do you do to be called a man of good manners and character?'" The article τῷ introduces the question repeated with only a slight variation from Socrates' previous speech, and places it, as it were, in inverted commas, making the whole phrase τί ... κέκληται equivalent to a substantive.

καλοῦσι με τοῦτο τὸ ὄνομα: verbs of naming or addressing take a double accusative, one of the external object (here με) and the other of the internal object, viz., the name (here τοῦτο τὸ ὄνομα).

ἀντίδοσιν: at Athens, in connection with the public liturgies (cp. Ch. II., § 6, n.), there existed the custom known as ἀντίδοσις, or "exchange." Any citizen to whom the performance of a liturgy had been assigned might call upon any other to perform it instead, or, if the latter refused, might compel him to exchange properties with him. The object of this custom was to make sure that the wealthiest citizens performed the liturgies, and to prevent favouritism in assigning them.

πατρίθεν; "adding my father's name," lit. "(calling me) from my father."

δ με ἐπήρουν: the antecedent is suppressed: "as regards the point which you asked about."

5. τι: accusative governed by ἐπισταμένην.

τὸν δ' ἔμπροσθεν χρόνον: accusative of duration of time, as also is ἐτη above.

ἕξη: in ζῶω, α before an *e*-vowel contracts to η, not as in τιμάω to ᾱ. For other verbs similar to ζῶω, cp. Ch. I., § 8, n.

† ἕξη ... ὅπως ὥς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δ' ἀκούσοιτο, ἐλάχιστα δ' ἐροίη: the future optative is chiefly used in indirect discourse to represent a future indicative of direct discourse, but it is also found in clauses dependent on verbs of striving, and introduced by ὅπως. The latter usage, of which the present passage is an instance, is closely akin to the former, as it always represents thought which was expressed by the future indicative (Goodwin). Thus here, in the word ἐπιμελείας preceding ὅπως is implied a guardian (ἐπιμελητής) or parent, whose thought is given in the ὅπως clause. ἐροίη (opt. of ἐρῶ, "I shall say") is a conjecture; the MS. reading is ἔροιτο (pres. opt. of ἔρομαι, "I ask"), which does not suit either the grammar or the meaning of the passage.

6. ἀγαπητόν: ἀγαπητόν ἐστι = "one must be content," ἀγαπητός bearing the meanings of "lovable," "desirable," "to be acquiesced in."

ἐπισταμένη ... ἀποδείξαι: the use of the infinitive with verbs of knowing and perceiving differs from that of the participle: thus, ἐπίσταμαι ἀγαθὸς εἶναι, "I know how to be good"; but ἐπίσταμαι ἀγαθὸς ὦν, "I know that I am good."

τά γε ἀμφὶ γαστέρα: retained accusative with the passive πεπαιδευμένη. παιδεῶν, "to teach," governs in the active a double accusative; cp. note on Ch. VI., § 12, n.

7. ἡὑξάμην ἐμέ τε τυγχάνειν: the accusative ἐμέ is used as the subject of the infinitive τυγχάνειν, although the subject of the infinitive is the same as the subject of the finite verb ἡὑξάμην, on which it depends. This is probably due to a desire to balance the two clauses ἐμέ τυγχάνειν διδάσκοντα ... ἐκείνην (τυγχάνειν) μαθάνουσιν.

8. ὑπισχνουμένη ... γενέσθαι: verbs of promising usually take a future infinitive, but (if the MSS. are to be trusted) there are a few passages where the aorist or the present is used.

πρὸς τοὺς θεοὺς: "in the presence of the gods"; in this sense πρὸς with the accusative properly speaking implies motion "into the presence of."

εὔδηλος ἦν; a certain number of adjectives and verbs in Greek are used with a personal construction where in English we use an impersonal; so here, εὔδηλος ἦν, literally, "she was evident," means "it was evident that she."

9. τί ... αὐτήν: double accusative with διδάσκειν, "to teach."

10. χειροήθης ... ἐτετεύχασεντο: Ischomachus compares his wife to an animal, wild and frightened, whom he has tamed, and whose confidence he has won.

11. ἐκαθεύδομεν ἄν: the apodosis of a conditional sentence of which the protasis (e.g., εἰ ἐβουλήθημεν) is suppressed. The first person plural is used loosely for ἐκάτερος ἡμῶν ("you or I") with the third person singular.

ἐκ τῶν δυνατῶν: these words have been variously explained as (1) neuter, meaning "as far as they could," lit. "according to possibility"; (2) masculine, "of all men available"; (3) masculine, "out of the influential classes."

12. κοινὸν ... τοῦτο ἀγαθόν: τοῦτο is the subject, κοινὸν ἀγαθόν the predicate: "this is an advantage shared by us in common." "This advantage" would be τοῦτο τὸ ἀγαθόν.

13. οἶκος ... ὅδε: not ὅδε ὁ οἶκος. οἶκος is predicative: "this is a home for us to share together (κοινὸς ἡμῶν). Cp. § 12, κοινὸν ... τοῦτο ἀγαθόν.

14. σωφρονεῖν: the wife of Ischomachus uses this word in its narrower sense of a woman guarding her honour; Ischomachus in his reply in the wider philosophical sense which he explains in § 15.

15. ξεῖ: used intransitively with ὥς βέλτιστα; cp. Ch. I., § 21, n.

ἐκ τοῦ καλοῦ τε καὶ δικαίου: a neuter singular adjective with the definite article is used as an abstract substantive; e.g., τὸ καλόν, "honour," τὸ δίκαιον, "justice."

16. ἔφυσαν: φύω is transitive in the present, future, and first aorist active; the second aorist and perfect are intransitive. ἔφυσαν is here first aorist and therefore transitive.

17. οὐ τὰ ἐλαχίστου ἄξια: sc. ταυτὰ ἐστίν. οἶμαι μὲν ἔγωγε is parenthetical. ἐλαχίστου is genitive of value.

18. ἔφη φάναι: "Ischomachus told me (Socrates) that he said (to his wife)."

πολὺ διεσκεμμένως μάλιστα: πολὺ modifies διεσκεμμένως; μάλιστα goes with συντεθεικέναι ... ὅπως.

19. τοῦ μὴ ἐκλιπεῖν: τοῦ with the infinitive is used to denote a purpose, and is properly a genitive of cause or origin, the purpose being regarded as the reason for an action.

δῆλον ὅτι: the position of these words at the end of the sentence is accounted for by the fact that δῆλον ὅτι is regarded as a single adverbial phrase, "clearly," no longer retaining the separate meaning of each word, "it is clear that."

20. † ὅ τι εἰσούσουσιν: a relative clause with the future indicative, denoting a purpose. *V.l.* ὅ τι εἰσφέρωσιν, deliberative subjunctive, "what they are to bring in." Some MSS. have ὅ τι εἰσφέρουσι, "what men generally bring in."

21. καὶ τοῦ ἐργασομένου δ': "and of one to do too"; cp. Ch. i., § 13, *n.*

22. φάναι: *sc.* ἔφη, and see above, § 18, *n.*

24. καὶ τοῦ στέργειν: καὶ means "also"; τοῦ στέργειν is partitive genitive depending on πλεῖον.

25. οὐ κάκιον: literally, "not worse," *i.e.* "better rather than otherwise," "on the whole not a bad thing."

φοβερὰν: φοβερὸς is generally active in meaning, "causing fear," as in Ch. viii., § 8, but is here passive, "afraid," "timorous."

26. εἰς τὸ μέσον: εἰς τὸ μέσον τιθέναι, *Lat. in medio ponere*, = "to set in the middle," "to give equally or impartially."

τούτων: partitive genitive with πλεονεκτεῖ. τούτων refers back to τὴν μνήμην καὶ τὴν ἐπιμέλειαν.

28. διὰ τὸ ... πεφυκέναι: the substantive governed by διὰ is the whole expression τὸ ... πεφυκέναι, summed up immediately after in διὰ τοῦτο. ἀμφοτέρων is possessive genitive with φύσιν.

ἃ ("in respect of what things") τὸ ἕτερον ἐλλείπεται: the suppressed antecedent of ἃ is ταῦτα, accusative of extent governed by δυνάμενον.

τὸ ἕτερον δυνάμενον: τὸ ἕτερον is nominative in partitive apposition to τὸ ζεῦγος, ἕτερον being the part, τὸ ζεῦγος the whole.

31. παρ' ἃ: equivalent to παρὰ ταῦτα ἃ. παρὰ with the accusative here means "beside (the mark)," *i.e.* "contrary to."

32. ἐξομοιοῦνται τοῖς ἔργοις οἷς: a somewhat illogical expression for "resembles me in the works which." οἷς is dative by assimilation to ἔργοις.

33. τὸ δίκαιον: "its just share."

34. † τοῦ γιγνομένου τόκου: the genitive is the regular case used after ἐπιμελεῖται, but the MSS. have the accusative, τὸν γιγνόμενον τόκον.

ὥς ... ὑφαίνηται, ὥς ... ἐκτρέφεται: Xenophon is exceptional among Attic prose writers in using ὥς to introduce a subjunctive or optative denoting purpose, ἵνα and ὅπως being the particles commonly employed.

35. οἷς δ' ἂν ἔνδον, κ.τ.λ.; οἷς is dative of the agent with the verbal adjective ἐργαστέον. So σοί is dative of the agent with ἐπιστατητέον.

37. δς ἂν ... τούτων: there is a difference in the number of the relative (δς is singular) and the antecedent (τούτων is plural); but δς ἂν, "whoever," implies more than one, and the change to the plural τούτων is therefore natural.

μὲν οὖν: μὲν οὖν corrects a previous statement, "nay rather"; Lat. *immo vero*.

χάριν εἶσεσθαι: χάριν εἰδέναι = "to be grateful."

39. ἐκλίπη: the object is understood, τὸ σμῆνος, "the hive."

ἀπολειπτέον: ἀπολείπω (active) = "I leave behind," ἀπολείπομαι (passive) = "I stay behind"; the verbal adjective takes its meaning from the passive, and ἀπολειπτέον ἔστί = "one must stay behind."

γελοῖα τις: τις modifies the force of γελοῖα, "to a certain extent ridiculous," "almost ridiculous."

εἰ μὴ σύγε ἐπιμελοῖο ὅπως ... εἰσφέρειτο: after a potential optative with ἂν or an optative in a conditional clause, the subjunctive is used in a final clause, i.e. a clause denoting purpose. Xenophon, more frequently than other Attic writers, breaks this rule by using (as here) the optative (ὅπως ... εἰσφέρειτο) by assimilation to the preceding optative (ἐπιμελοῖω).

40. σώζοι: in a final relative clause the future indicative is usual in Attic prose; the optative is again due to assimilation.

41. ἔξῃ: impersonal; ἔξεστί = "it is possible."

42. τὸ δὲ πάντων ἥδιστον: nominative in apposition to the clause that follows. This section is an appendage to § 41, and the principal sentence is at the beginning of § 41, ἄλλαι δὲ ... γίνονται.

ποιήση: middle, "make for yourself."

ὅσῳ ... τοσούτῳ: dative of the amount of difference, used with comparatives; cp. Lat. *quo ... eo*.

43. εἰς τὸν βίον: to be taken closely with τὰς ἀρετάς: "good qualities in common life."

CHAPTER VIII.

Ischomachus continues:—Once I asked my wife for something and she hadn't it ready to give me. I was thereupon led to reflect and to converse with her upon the advantages of having a place for everything and everything in its place. I based my observations on the beautiful order I had seen preserved in a Phoenician ship.

2. μηδέν τι... ἀθυμῆσης: Greek expresses prohibitions in three ways: (1) μή with the present imperative—a general prohibition; (2) μή with the aorist subjunctive—a particular prohibition; and (3) οὐ μή with the future indicative—a particular prohibition, stronger than (2). τι is adverbial accusative, "at all."

πενία αὐτῇ: distinguish *πενία αὐτῇ*, "this is poverty," from *αὐτῇ ἡ πενία*, "this poverty."

τὸ ... ἔχειν: nominative in apposition to *πενία*. *δεόμενον* is accusative, agreeing with *τινά* understood as subject of *ἔχειν*.

τὴν ἀρχήν: adverbial accusative, "at all," only used with negatives; cp. Ch. II., § 11, n.

οὐ τάς σοι παρέδωκα: the gist of the sentence is, by a common Greek idiom, in the participle: "I did not, in handing things over to you, arrange ..."

3. ὃ τι ἂν τύχη: *sc. ποιῶν*, "whatever each happens to do," i.e. "at random."

4. *ταραχωδέστατον*: neuter, predicate to *στρατιά*, "a most confused thing." So also *εὐχειρωτότατον*, *ἀγλευκέστατον*, *ἀχρηστότατον*.

ὄνος, κ.τ.λ.: nominative in apposition to *στρατιά*.

5. οἷς γὰρ ἀνάγκη, κ.τ.λ.: construe *οἷς γὰρ αὐτῶν* (partitive genitive) *ἀνάγκη* (ἔστι) *φεύγειν τοὺς ἐπιδόντας* (object of *φεύγειν*). Unless order is preserved, those in charge of the baggage will get in the way of the fighting men.

7. *πορευομένων*: genitive absolute; some substantive, e.g., *τῶν στρατιωτῶν*, with which the participle agrees, is understood. The use of the genitive absolute is here irregular, as the subject of the finite verb *πορεύονται* is the same as the substantive with which *πορευομένων* agrees. The genitive is used, by a slip on the part of Xenophon, for the nominative *πορευόμενοι*.

κἄν: crasis of *καὶ ἄν*, i.e. *καὶ ἔάν*.

τὸ κενούμενον: "the space that is repeatedly left vacant."

9. οἷόν περ εἶ: i.e. *οἷόν περ ἡ ἀταξία ἂν εἴη*.

ὅποτε δέοι: optative of indefinite frequency: "whenever there was need."

διαλέγειν δέοι αὐτῷ: the usual construction with *δεῖ* is the infinitive with an accusative standing as subject of the infinitive, but here the infinitive stands by itself, and a dative (*αὐτῷ*) depends directly on *δέοι*.

10. τῶν ὄντων: partitive genitive with *ὅτω*.

ἐν χάριτι: "for my gratification."

δοκιμασώμεθα ... διδάξωμεν: with a subjunctive expressing exhortation as apodosis, the protasis should have had either *εἰ* with the present indicative or *ἐάν* with the subjunctive, and the use of the optative (*δέοιο*, *βούλοιο*) is irregular.

τά τε σῶ: for the declension of *σῶς*, see Ch. III., § 2, n.

δεόμενον: *sc. τι*, "anything needing attention."

12. τοῖς ἀνδράσι: dative of advantage, "for the men." Notice the force of the prepositions in *συμπεριάγει*, "carries about (*περι-*) with (*συν-*) it."

13. *εκακλίνω*: the size of a room was not infrequently reckoned by the number of dining-couches it would hold.

14. οὕτως ἦδρον ... ὥς: ὥς is for ὥστε; cp. Ch. VI., § 11, *n*.

ὅποσα γράμματα: *sc.* ἐστὶ "how many letters there are in the word 'Socrates.'"

15. αὐτόν: emphatic, "himself," *i.e.* "in person."

16. ἐγχωρεῖ: impersonal, "there is not time."

17. ἂν ἡμῶν εἷη βλακικόν: in this use the genitive corresponds exactly to the English "it would be lazy of us."

ἡμεῖς δὲ καί: at this point a fresh protasis begins, and, instead of being (as we should have expected) parallel to the preceding, depends on the apodosis at the end of the section.

βεβηκυίας: βέβηκα is often used in the sense of "I am."

19. κέηται: this, the 3rd sing., is the only form found of the subjunctive of the simple verb κείμαι.

πάντων: partitive genitive with μάλιστα.

20. ἕκαστα: plural, "each set."

τὸ μέσον τούτων: "the space between them."

21. τοῦτο: accusative of respect with ἀθυμῆσαι, "to be downhearted about this."

22. μυριοπλάσια ἡμῶν: ἡμῶν is genitive of the standard of comparison, depending on μυριοπλάσια.

εἰδὼς φανεύται: "will show that he knows," "will evidently know"; φαίνεται with the participle states something as a reality, not like φαίνεται with the infinitive, as a semblance.

23. καὶ ταῦτα: ταῦτα is accusative of respect, "and that too."

ἀπέειποι: ἀπέειπον, from the transitive sense "I renounced," derives the intransitive meaning "I gave up," "I was worn out."

CHAPTER IX.

Ischomachus continues:—My wife agreed with me, and we set to work to arrange everything in our house in its proper place. We also appointed a stewardess, who, with the other servants and all the household, was to be under my wife's personal supervision.

1. καὶ τί δῆ: *sc.* ἐγένετο.

πῶς τι: "in any way at all." The interrogative ("how?") is πῶς. ἐσπούδαζες διδάσκων: σπουδάω is generally constructed with the infinitive, but occasionally, as here, with the participle.

τί δέ, εἰ μὴ ὑπισχνεῖτό γε: "what happened (*sc.* ἐγένετο) if she did not repeatedly promise (imperfect)?" *i.e.* "what but that she made promises?"

2. ἔδοξε: impersonal.

πρὸς αὐτὸ τοῦτο: "for this special purpose," or "this purpose alone (αὐτό)." ἐσκεμμένα is middle.

τοῖς μέλλουσιν: neuter.

αὐτά: "they themselves (invited)."

4. †κεκαλλωπισμένα ... ψυχρινὰ εἶναι: "furnished so as to be cool." εἶναι is explanatory of κεκαλλωπισμένα. *V.l.* ἔχειν (for εἶναι), with no difference in meaning.

τοῦ θεροῦς: the genitive of time denotes time within which an event occurs, "in the course of the summer." The accusative of time denotes time during the whole of which an event lasts, τὸ θέρος, "throughout the summer." The dative denotes a point of time, a mere date, τούτῳ τῷ θερί, "in that summer."

εὐδηλον εἶναι: impersonal.

5. ὥς ἐπὶ τὸ πολὺ: ὥς makes the force of the adverbial phrase ἐπὶ τὸ πολὺ ("for the most part") more vague. Its force is not so clearly seen in this phrase as, *e.g.*, in ὥς πεντήκοντα, "about fifty."

6. οὕτω δῆ: *Lat. tum demum*, "then at last."

κατὰ φυλάς: φυλή is generally used of "tribes" of men, here of "tribes" or "sets" of articles (τὰ ἔπιπλα).

7. ὅλων: predicative, *sc. ἦν*.

ἀμφὶ μάκτρας: *sc. τῶν*; *cp. τῶν ἀμφὶ λουτρόν*, immediately preceding. So ἀμφὶ τραπέζας for τῶν ἀμφὶ τραπέζας.

8. κατὰ μῆνα: κατὰ is used with the accusative distributively, "every month."

ὅπως πρὸς τὸ τέλος ἐκβήσεται: the subject of ἐκβήσεται is ἕκαστα, understood from the preceding: "how each set will come to its end," *i.e.* "at what time each will be finished."

9. οἶον: acc. sing. neut. of οἶος used adverbially, "as for instance."

10. διὰ χρόνου: διὰ with the genitive may, as here, denote an interval of time, "at a long interval," "rarely."

ταῦτα δέ: δέ is here redundant, being merely a repetition of the δέ after ὅσοις.

ἀπολαμβάνουσιν: ἀπο-λαμβάνειν means "to receive back."

11. γαστρός, κ.τ.λ.: genitives defining ἐγκρατεστάτη.

τὸ μνημονικόν: τό with the neuter adjective is equivalent to an abstract substantive, "memory."

ἀντιτιμῆσεται: future middle used in a passive sense; *cp. Ch. iv., § 9, n.*

12. ὅτ': *i.e. ὅτε*. The *ι* of ὅτι is never elided.

τῶν εὐφροσυνῶν: partitive genitive with μεταδιδόντες. So below, τῆς εὐπραγίας.

τὸ προθυμεῖσθαι ... ἐπαιδεύομεν αὐτήν: verbs meaning to teach (as here παιδεύειν), deprive, conceal, put on or off (clothes), to say or do good or ill, govern a double accusative, one internal (*e.g.*, of the thing taught), the other external (*e.g.*, of the person taught). The internal accusative here is τὸ προθυμεῖσθαι.

13. ἐπιδεικνύοντες: verbs meaning to prove or show are constructed with the participle, here βιοτεύοντας; *cp. Ch. ii., § 18, n.*

14. οὐδὲν ὀφέλος: *sc.* ἔσται.

γράφονται: the force of the middle is "get (laws) written down (*i.e.* made) for themselves."

νομοφύλακας; it was the duty of these officials at Athens to see that no unconstitutional law was proposed, and to punish those who acted unconstitutionally; they also had the keeping of public documents.

15. καὶ αὐτήν: emphatic, "even herself," subject of εἶναι.

βασίλισσαν; accusative, ὥσπερ taking the same case after it as before. The construction is ἐκέλευον τὴν γυναῖκα ... ὥσπερ βασίλισσαν καὶ ἐπαινεῖν καὶ τιμᾶν. The usual Attic for "queen" is βασίλεια.

ἀπὸ τῆς παρούσης δυνάμεως: "to the best of her power," *lit.*, "from available resources."

16. οὐκ ἂν ἄχθοιτο ... εἰ: εἰ ... προστάττω depends upon ἄχθοιτο. εἰ is used where English has "that" after verbs denoting anger or surprise. The combination of an apodosis containing ἂν and a potential optative with a protasis having its verb in the indicative is not uncommon.

17. σωζομένων: genitive absolute. So also φθειρομένων.

18. τί οὖν: *cp.* notes on § 1.

ὅτι οὐκ ὀρθῶς γινώσκωμι, εἰ οἰοίμην: οἰοίμην is optative by assimilation to γινώσκωμι, which is optative in an indirect statement dependent on a principal verb (εἶπε) in a historic tense.

χαλεπώτερον γὰρ ἂν: *sc.* ᾗν.

ἔφη φάναι: "he (Ischomachus) said that she (his wife) said."

εἰ ... δεήσει: Xenophon has here changed from the imperfect (εἰ ἐπέταττον) to the future.

19. πεφυκέναι, κ.τ.λ.: in this section a comparative clause introduced by ὥσπερ extends as far as ἀμελεῖν; the principal verb is ἔφη (last line but one), on which depends the inf. νομίζειν, and on this, again, depends the acc. and inf., τὸ ἐπιμελεῖσθαι τῶν κτημάτων τῶν ἐαυτῆς εἶναι ἥδιον.

ὥσπερ ... ῥᾶον: construe ὥσπερ καὶ ("also") τὸ ἐπιμελεῖσθαι τέκνων τῶν ἐαυτῆς δοκεῖ τῇ σώφρονι πεφυκέναι ("naturally to be") ῥᾶον ... The word ἔφη after δοκεῖ is anticipatory of ἔφη at the end of the sentence, and is inserted to show that a speech of Ischomachus' wife is being reported, which, as a long dependent clause precedes, might otherwise not be apparent to the reader.

CHAPTER X.

Ischomachus continues:—I next persuaded my wife to give up painting herself and using highheeled shoes, showing her that such practices were attempts at deception. In answer to her question how she might be really beautiful and not merely appear so, I advised her to lead an energetic and

not a sedentary life, both for the sake of her own appearance and because her services would be a further tie on her husband's affections.

1. ἀκούσας ... ἀποκρίνασθαι: ἀκούσας with the infinitive means "hearing (from Ischomachus) that she had answered"; with the participle ἀποκριναμένην it would mean "myself hearing her answer."

αὐτῆς: partitive genitive with μεγαλόφρονα: "instances of nobility in her character."

τὰ ποῖα: "what kind of things?" The article is used idiomatically with ποῖος. Similarly it is used in ὁ τοιοῦτος, ὁ τοσόσδε, "such," ὁ ἐμός, ὁ σός, &c., "mine," "yours," where it cannot be translated in English.

Ζεύξις: a famous Greek painter, who flourished towards the end of the fifth century B.C. He devoted himself specially to painting on panels, and his greatest masterpiece was a picture of Helen, painted for the temple of Hera, near Croton, in South Italy.

2. ἐντετριμμένην: "rubbed on with much white lead," i.e. "with much white lead rubbed on her skin."

ποτέρως: adverb of πότερος. πότερος is Latin *uter*, "which of two"; ποτέρως is Latin *utro modo*? "in which of the two ways?"

3. ἀποκρυπτοίμην τι: τι is adverbial, "at all."

†θολοίην σε: most editors omit these words: σε must be a mistake for σοι ("show to you"), and further, the words are superfluous. It has been proposed to read κηλοίην σε, "if I should enchant you."

4. εὐφήμει: literally, "speak words of good omen," used to deprecate some words just spoken; hence "hush."

τῶν σωμάτων: partitive genitive with κοινωνήσονται.

5. αὖ: "again," i.e. "to go forward another step in the argument."

ἥ: this looks back to ποτέρως at the beginning of the section, and introduces the second alternative.

σοι: dative of indirect object with ἐπιδεικνύοιμι.

μίλτου: partitive genitive with ἅπτεσθαι, a verb of touching. The accusative μίλτον must be understood as object to δρᾶν.

7. ἥδιστον: neuter, although relating to ἵππους and βοῦς. The masculine ἥδιστους would mean "God has made horses very pleasant to horses"; the neuter ἥδιστον, "God has made horses the most pleasant thing in the world to horses." The meaning of the neuter is much wider than that of the masculine: cp. Ch. VIII., § 4, n.

8. κατωπτεύθησαν: gnomic aorist; see note on ἀπώλεσεν, Ch. V., § 18.

9. τοῦ λοιποῦ: genitive of time: "in the course of the future"; cp. Ch. IX., § 4, n.

ὥς ἂν ... φαίνουτο: this use of ὥς with ἂν and the optative, which is characteristic of Xenophon, is best explained by considering the verb as potential and ὥς as retaining its relative force: "to advise her as to how she might appear beautiful (if she followed my advice)."

10. †προσστᾶσαν: "going to"; *v.l.* προστᾶσαν, "standing before."
 ὅ τι μὲν βέλτιον ἄλλου ἐπίσταιτο: ἐπίσταιτο is optative, as is usual in a relative clause implying a general condition (ὅ τι = εἴ τι) in past time.

ἐπιδιδάξαι: ἐπι- denotes "in addition"; so below in ἐπιμαθεῖν.

ὅ τι δὲ χεῖρον: *sc.* ἄλλου ἐπίσταιτο.

εἰ κατὰ χώραν ἔχει: ἔχει is intransitive, as when used with adverbs, κατὰ χώραν being an adverbial phrase.

† ἥδεῖ ἕκαστα: "in which it is right for each to be." *V.l.* ἦν δεῖ ἕκαστα: ἦν is accusative after κατὰ understood from κατὰ χώραν. Greek does not repeat the preposition with the relative when it has occurred immediately before with the antecedent.

11. γυμναζομένην: the participle is equivalent to a conditional clause, εἰ γυμνάζοιτο.

12. ἀνταγωνίζεται: *sc.* ἡ δέσποινα.

κινητικόν: "an incentive to her husband," "attractive to her husband."

13. εὖ ἴσθι: parenthetical.

CHAPTER XI.

Ischomachus in reply to Socrates tells him of his own life. It is in the first place religious: he prays to the gods that he may gain health, strength, and wealth by good means. It is also a life of constant exercise, either on business in the city or surveying his farm in the country, where he practises riding, with a view to war. Socrates is full of admiration, but Ischomachus declares that his life is subject to much criticism, adding, with a smile, even from his wife.

1. τὴν πρώτην: *sc.* ὁδόν (adverbial accusative), "for a first instalment."

ἄξιά γε πάννυ ἐπαίνου ἀμφοτέρων ὕμνων: ἐπαίνου is genitive of price with ἄξια, ὕμνων objective genitive with ἐπαίνου.

3. καὶ ταῦτα: ταῦτα is accusative of respect: "and as regards that," "and that too."

† τὸ ... ἔγκλημα: this is an instance of the use of a substantive in apposition to a sentence or clause (πένης καλοῦμαι). Such a substantive is nominative or accusative according as it is associated in thought with the subject or object of the sentence. Here it is associated rather with the predicate πένης, and may be accusative owing to the cognate accusative ὄνομα ("I am called by the name of poor") involved in πένης καλοῦμαι.

4. μεντῶν: crasis of μέντοι ἄν.

τῷ ἐπικλήματι τούτῳ: dative of cause with ἀθυμία.

5. ἐστὶν θεμιτὸν ... εἰ ... ἔχοι: on the change of mood in a conditional sentence, see note on Ch. I., § 5.

6. **θεμιτόν**: *sc.* ὄν, accusative absolute; cp. Ch. II., § 7, *n.*
 ὥς ... ἄρχεσθαι: for ὥστε ἄρχεσθαι; cp. Ch. VI., § 11, *n.*

8. **ἐπεὶ γάρ**: all as far as τοῖς δ' οὐ depends on ἐπεὶ.
φρονίμοις δ' οὖσι καὶ ἐπιμελέσι τοῖς μὲν ... τοῖς δέ: τοῖς μὲν and τοῖς δέ are in partitive apposition to φρονίμοις, κ.τ.λ.

9. **μέλει γάρ**: γάρ introducing a question expresses surprise:
 "what, are you anxious?"
ἑκατ' ἐμέ: "as far as concerns myself." *V.l.* τὸ κατ' ἐμέ, adverbial accusative of respect.

10. **δυνατοῦ ... ἀνδρός**: predicative genitive with ἐστίν, "the part of a wealthy man." For this meaning of δυνατός, cp. Ch. VII., § 11, *n.*

οἱ δὲ δὴ δυνάμενοι, κ.τ.λ.: here Xenophon changes from the personal nominative οἱ ... δυνάμενοι to an impersonal verb χρή. In instances of anacoluthon ("lack of continuity") such as this the nominative is known as *nominativus pendens*.

11. **ἀφ' ὧν περ ἤρξω**: *sc.* as antecedent ταῦτα, which is explained by πῶς ὑγιείας ἐπιμελεῖ;

† **πῶς θέμις εἶναι**: "how is it permissible (θέμις for θέμις ἐστὶ) that it should be possible for you?" εἶναι is used in the sense of ἐξεῖναι.

τῆς δὲ χρηματίσεως περὶ: when a dissyllabic preposition follows its case, it suffers anastrophe, *i.e.* the throwing back of the accent from the last to the preceding syllable.

12. **ἀλλήλων**: objective genitive with ἀκόλουθα.

ἐκπονοῦντι: dative agreeing with τινί (understood), the object of παραμένειν, not with μοι.

ἀσκοῦντι: dative by assimilation to the surrounding dative participles, ἐκπονοῦντι and ἐπιμελομένῳ. ἀσκοῦντι should have been nominative in apposition to the subject of δοκεῖ σώζεσθαι, *viz.*, τὶς understood.

13. **ὅποῦ δὲ πόνῳ ... ὅπως**: indirect questions depending upon ἂν πυθοίμην.

14. **περιπάτῳ τούτῳ**: the absence of the article shows that περιπάτῳ here, and also in § 15, is predicative: "I use this as a walk."

15. **ἐν τῷ ξυστῷ**: the ξυστός was a roofed-in portico or colonnade, closed on one side and flanked on the other by columns, used by the Athenians for walking exercise. The name is derived from ξύω, "to polish," the columns being of polished marble.

17. **ὡς τὰ πολλά**: adverbial acc., "for the most part"; cp. below ὡς δυνατόν, "as far as possible."

ἱππασίαν: cognate accusative governed by ἱππασάμην. ἱππασάμην is the gnomic aorist, or aorist of repeated action. So below, ἀπεσπλεγγισάμην (§ 18).

πλαγίου ... κατάντους: these adjectives are here used as substantives

although without the article, a rare use. The genitive case governed by ἀπεχόμενος is a genitive of separation.

μὴ ἀποχωλεῦσαι: the use of the infinitive denoting purpose with ἐπιμέλομαι is very rare; the usual construction with ἐπιμέλομαι is ὥπως and the future indicative.

18. τὰ μὲν ... τὰ δέ: adverbial accusatives, "partly ... partly."

ὅσα ... διημερεύειν: ὅσα is used here with the construction and meaning of ὥστε, denoting a likely result. It is an adverbial accusative, and from it must be understood τοσαῦτα as antecedent and object of ἀριστῶ: "I eat just so much breakfast as to pass the day."

20. παρέχει: 2nd person singular present indicative middle.

22. ἀλλὰ καὶ ἐμελλον δέ: a curious combination of particles: "but (δέ) at any rate (ἀλλά) I was also (καί) about to ask this question."

λόγον διδόναι καὶ λαμβάνειν: "to give and receive an account (of actions)," i.e. to give an account of your own actions, and to receive one of other people's.

ἦν τινὶ ποτε δέη: sc. λόγον διδόναι καὶ (παρὰ τινος) λαμβάνειν.

ἀπολογεῖσθαι: infinitive explanatory of αὐτὰ ταῦτα.

ἀνθρώπων: genitive with κατηγορεῖν, a verb of accusing; cp. Ch. III., § 11, n.

23. ἐρμηνεύειν: properly, "to interpret"; here, "to give utterance to."

συμφέρι αὐτοῖς φίλους εἶναι: we have here a mixture of two constructions: (1) the dative governed by συμφέρι, συμφέρι αὐτοῖς φίλοις εἶναι, (2) the acc. and infin. as subject of συμφέρι, συμφέρι αὐτοῖς φίλους εἶναι.

24. τινὶ στρατηγῷ: these two datives are not to be taken together: τινὶ is dative of disadvantage after ἐπιτιμῶμεν, στρατηγῷ dative of accompaniment with συμπρόντες.

πρὸς ἀλλήλους: from this point, the verbs in the first person plural probably refer (though with intentional obscurity) to Ischomachus and his wife rather than to Ischomachus and his male friends.

CHAPTER XII.

Socrates apologises for detaining Ischomachus, who replies that he must wait till business is over in the market, in the hope of meeting those with whom he has made an engagement. Socrates wishes to know how Ischomachus' farm is managed in his absence. He has overseers: the qualities necessary to an overseer are loyalty to his master, attention to business, and a temperate use of wine, sleep, and love. The covetous man makes a good overseer. Above all, the owner must have an eye to his overseers.

1. μὴ σε κατακώλῳ: "I am not detaining you, am I?" Cp. Latin *num*.

† οὐκ ἂν ἀπέλθοιμι πρὶν ... λυθῇ: the use of *πρὶν* with the subjunctive without *ἂν* is very rare in Attic prose. Some editors emend all passages in which it occurs by inserting *ἂν*, but without MS. authority for so doing.

2. φυλάττει: φυλάττω, act., means "to guard" a prisoner φυλάττομαι, mid. (as here), "to be cautious," "to take care."

τὸ ἀνὴρ καλὸς κάγαθος κεκλησθαι: τὸ ... κεκλησθαι is accusative in apposition to τὴν ἐπωνυμίαν.

ἐκεῖνά μοι: dative of disadvantage.

3. εὖ οἶδ' ὅτι: this phrase is often used parenthetically, as here, "as I well know."

4. τῶν ἔργων: genitive after *προ-* in *προστατεύειν*.

5. ὅποίας τινὸς οὖν ... ἐπιστήμης: genitive of quality, lit., "with skill of any kind you please." The full construction would be *τοιαύτης ἐπιστήμης ὅποια τις οὖν ἐστίν*: *ἐστίν* is regularly omitted, and the relative is assimilated into the case of the suppressed antecedent. *οὖν* added to indefinite pronouns and pronominal adjectives has the same force as the Latin *-cumque*.

7. ἀγαθὸν τί σε βούλονται πράττειν: verbs of doing good or evil govern a double accusative; e.g. here *σε* is accusative of the person (external object) and *ἀγαθὸν τι* accusative of the thing (internal object).

8. ἦ: interrogative particle.

ὥς εἰπεῖν: modifying πάντες; cp. Ch. III., § 4, n.

πάντες ὄντες ... ἄνθρωποι: either (i.) πάντες is subject of εἰσί, πολλοί being in partitive apposition to it; or (ii.) we have here another instance of anacoluthon, the construction abruptly changing.

10. διδακτόν: διδακτός (the verbal adjective in -τός) must be distinguished from διδακτέος (the verbal adjective in -τέος). διδακτός means "capable of being taught," "teachable"; διδακτέος, "fit or proper to be taught."

τὸ ἐπιμελῇ ποιῆσαι: accusative in apposition to τοῦτο.

ἐφεξῆς γε οὕτως ... πάντας: "all (πάντας) just (γε) exactly (οὕτως) as they come in order (ἐφεξῆς)." Ischomachus clearly implies that there are many failures, men whom he cannot teach to be careful.

11. πάντως: "at all events."

οἴνου: genitive of definition with ἀκρατεῖς. ἀκρατής is in formation and meaning the same as the Latin *impotens*, "without power over oneself."

12. οὔ γε τοῦ ὕπνου: sc. ἀκρατεῖς.

13. ἀδύνατοι ἡμῖν ἔσονται: ἡμῖν is ethic dative. This usage is confined to personal pronouns, and conveys the idea of personal interest in a matter (ἦθος = the "moral impression" made by a speaker's personality).

ταύτην τὴν ἐπιμέλειαν διδασχθῆναι: verbs which govern two accusatives (external object and internal object) in the active are constructed in the passive with the accusative of the thing (internal object), called the retained accusative, because retained with the passive voice.

τῶν ἀφροδισίων: defining genitive with *δυσέρωτες*.

14. τῆς ... ἐπιμελείας: genitive of the standard of comparison with *ἡδίωνα*; so below, τοῦ ... κωλύεσθαι, genitive with *χαλεπωτέραν*.

εὐπετές ἐστι: *sc. εὐρεῖν*.

ὀφείμαι ... μὴδ' ἐπιχειρεῖν: the negative *μηδέ* is redundant. This redundant *μή* may always (but need not) be used before the infinitive depending on a verb meaning to forbid, deny, shrink from, or hinder, if the verb is positive; and a redundant *μη οὐ* may be similarly used if the verb is negative. *ὀφείμαι* means "I keep myself back," "I refuse."

15. κερδαλέον ἐστὶν ἡ ἐπιμέλεια: "attentiveness is a gainful thing"; cp. Ch. VIII., § 4, n.

16. ὧν σὺ κελεύεις: *i.e.* τούτων ὧν σὺ κελεύεις αὐτοὺς ἐγκρατεῖς εἶναι. So ὧν σὺ βούλει is for τούτων ὧν σὺ βούλει αὐτοὺς ἐπιμελεῖς γίνεσθαι.

17. παρατραπόμενος τοῦ λόγου: "turning aside (*παρα-*) from your main argument." τοῦ λόγου is genitive of separation with *παρατραπόμενος*.

18. χαλεπόν: *sc. ἐστί*. The subject is *μαθεῖν*, on which *ποιεῖν* depends: "to learn to do this is hard."

19. ὥς δὲ συντόμως εἰπεῖν: for the infinitive thus used absolutely, see note on ὥς εἰπεῖν, Ch. III., § 4.

20. τῶν δεινῶν τινα ἀμφ' ἵππους δοκούντων εἶναι: the order for translation is *τινα τῶν δοκούντων εἶναι δεινῶν ἀμφ' ἵππους*. *δεινός* here means "skilled."

τὸν δ' εἰπεῖν λέγεται: the article is used as a demonstrative pronoun in the expressions *ὁ μὲν*, *ὁ δέ*: so here *τὸν δέ*. *λέγεται* is often used personally in Greek, thus: *ὁ δὲ εἰπεῖν λέγεται*, "he is said to have answered"; but here it is used impersonally.

ὅτι δεσπότου ὀφθαλμός: *ὅτι* in Greek often does duty for the English inverted commas; *e.g.* here, he answered: "The master's eye." *ὀφθαλμός* is nominative, subject of the sentence *τάχιστα παχύνει ἵππων* understood.

CHAPTER XIII.

When an overseer is appointed, he must know his work, and be able to exercise authority. Rewards and punishments fairly apportioned are necessary in order to make inferiors obedient.

1. παραστήσης: this is the first aorist of *παρίστημι*, and therefore transitive. The transitive tenses of *ἵστημι* are the present, imperfect, future, and first aorist active, and first aorist middle; the other tenses

are intransitive, viz., the second aorist, perfect, and pluperfect active, and all the middle and passive (except the first aorist middle). *παρίστημι* is here used in the sense of "to bring (a fact) home" to a person.

ἢ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται; verbs which govern an accusative case in the active voice have two possible constructions with their verbal adjectives: (i.) personal, (ii.) impersonal, governing the accusative case. Thus, *λούω* is a transitive verb governing the accusative in the active, *λούω τὸν παῖδα*, "I wash the boy"; and has two constructions with its verbal adjective: (i.) *ὁ παῖς λουτέος*, "the boy must be washed"; (ii.) *τὸν παῖδα λυντέον*, "there must be a washing the boy." *προσμανθάνω* governs the accusative case: *τι ἄλλο* may therefore be either (i.) nominative, subject of *προσμαθητέον*; or (ii.) accusative, object of *προσμαθητέον*. The same point arises with *ὅ τι ποιητέον* below: *ὅ τι* is either nominative or accusative. *αὐτῷ* is the dative of the agent, regularly used with verbal adjectives and with the perfect or pluperfect passive.

2. *εἰ δὲ μή*: *sc. γνοίη*, "if he should not know."

τί...ὀφέλος: *sc. ἂν εἴη*, apodosis to *ὅς ἐπιμελοῖτο ... μὴ εἰδείη*, where *ὅς* is equivalent to *εἰ ὅδε*. "What good would there be in a steward without this knowledge, any more than in a physician who (i.e. if he) should attend a sick patient and not know what it is right to do for the patient?"

ὅ τι εἴη: *εἴη* is optative by assimilation to *εἰδείη*.

3. *τὰ ἔργα*: object of *μάθη* and subject of *ἔστιν ἐργαστέα*; cp. the well known biblical phrase, "I know Thee who Thou art," *οἶδά σε τίς εἶ*. This is a Greek idiom, and is known as the use of the anticipatory accusative: the accusative, as the object of the main verb, anticipating the use of the same substantive as subject of a subordinate verb.

4. *τὸ ἀρχικοὺς εἶναι ἀνθρώπων*: accusative of the thing taught, governed by *παιδεύεις*. The accusative of the person taught is understood, viz., *τοὺς ἐπιτρόπους*, and *ἀρχικοὺς* stands in the relation of predicate to it. *ἀνθρώπων* is genitive governed by *ἀρχικοὺς*, words denoting "rule" governing a genitive of the standard of comparison.

ὥστε ἵσως ἂν καὶ καταγέλᾳς; on the use of the optative with *ἂν* after *ὥστε*, see Ch. II., § 8, n.

6. *μανθάνουσιν*: the verb is plural, although the subject is *τὰ ἄλλα ζῶα*, a neuter plural. This irregularity occurs chiefly in the case of personal subjects, and more often in Xenophon than in other writers.

ἐκ δυοῖν τούτων: these words are explained by *ἐκ τε τοῦ ... κολάζεσθαι*, *καὶ ἐκ τοῦ ... εἶναι πάσχειν*.

7. *τῷ ὅταν μὲν πείθωνται, κ.τ.λ.*: the article *τῷ* belongs to the infinitives *γίγνεσθαι* and *ἐχειν*.

8. *τῶν ἀνθρώπων* genitive of the standard of comparison with *ὑποδεέστερα*.

τῇ γνώμῃ καὶ τῇ γλώττῃ: datives of the amount of difference with the comparative ὑποδεέστερα.

9. ἔστι: equivalent to ἔξεστι, "it is possible." So below, *η* (§ 10) is for ἔξη.

ἐπιδεικνύοντα: accusative, agreeing with *τινά* understood as the subject of *ποιεῖν*.

τοῖς δούλοις: the dative here denotes the persons to whose case the statement is limited; this usage is known as the dative of relation.

ἐπὶ ταῖς ἐπιθυμίαις: ἐπὶ here means "in reference to."

αἱ δὲ φιλότιμοι τῶν φύσεων: i.e. αἱ δὲ φιλότιμοι φύσεις τῶν φύσεων.

τοῦ ἐπαινοῦ: partitive genitive after *παινῶσι*, a verb of desiring.

10. τάδε συλλαμβάνω αὐτοῖς: the construction of *συλλαμβάνω*, meaning "to help," is the dative of the person and accusative of the thing.

11. τὰ μὲν ἔργα ... καταπραττόμενα: the participle, as the position of the article shews, is predicative: "they see that the work is being done." αὐτῶν refers to οἱ ἀγαθοί.

τῶν δὲ ὁμοίων τυγχάνοντας ἑαυτοῖς: τῶν ὁμοίων is governed by *τυγχάνοντας*; ἑαυτοῖς is dative of similarity with τῶν ὁμοίων, a word signifying likeness. So in § 12, τῶν ἴσων τοῖς κακίοσι τυγχάνειν.

12. ὅπως τι οὖν: indefinite adverb, "in any way at all."

διαδεδωκότας: the prefix *δια-* means "in various directions": "*dis*-tributing."

CHAPTER XIV.

Ischomachus, being further questioned, adds that servants must be taught not to steal: he teaches them justice, and draws a distinction between those who are just for the sake of their master and those who are only just to benefit themselves.

1. σοι: dative of advantage.

παρέχεσθαι: middle, "make them obedient to himself."

2. τοῦ γε ἀπέχεσθαι ... καὶ μὴ κλέπτειν: sc. προσδεῖται.

τῶν δεσποσύνων: neuter; genitive of separation with ἀπέχεσθαι.

λυσιτελοῦντας: sc. καρπούς.

τοῖς ἔργοις: dative after *λυσιτελοῦντας*, literally, "profitable for the works," i.e. "as a profit on the outlay."

3. ὑποδύει: middle, "do you put yourself under?" i.e. "do you take upon yourself?"

ἐξ ἐτοίμου: an adverbial phrase, "immediately," "offhand"; cp. ἐξ ἴσου, "equally," ἐκ τοῦ φανεροῦ, "openly."

4. τὰ μὲν ... τὰ δέ: adverbial accusatives, "partly ... partly."

Δράκωντος: Draco was one of the great lawgivers of Athens; the date of his constitution was 624 B.C. and its leading feature was that he assessed the penalty for almost every offence at death. The con-

sequence was that it gave no lasting satisfaction, and was soon superseded by Solon's.

Σόλωνος: Solon was another of the great Athenian constitution makers. His scheme was a plutocracy, or government of wealth, the inauguration of which was accompanied by a *seisachtheia*, or remission of all debt. Its date was 594 B.C.

ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ: ἐπὶ ("with a view to") governs διδασκαλίᾳ, and δικαιοσύνης is objective genitive after διδασκαλίᾳ.

5. **γέγραπται**: impersonal. We must supply *τινά* as subject of the infinitive *ζημιουῖσθαι*.

δεδέσθαι: the force of the perfect infinitive may be brought out by rendering it "that he should be kept in prison."

6. **ἄλλα τῶν βασιλικῶν νόμων**: the neuter ἄλλα should be noticed, "other enactments from the royal laws." The reference in *βασιλικῶν* is probably to the king of Persia. Among the Greeks the king of Persia was above all others spoken of as *βασιλεύς*.

7. **ζημίαι**: predicate to *ἐκεῖνοι οἱ νόμοι*.

ὥστε: *ὥστε* may sometimes (as here) be regarded as introducing a principal sentence, and should be translated "wherefore."

εὖ μάλα ἐπιμένονσι: "take good care to continue steadfast"; *εὖ μάλα* = "right well."

8. **τῆς χρήσεως**: "from intercourse with me," or "from my employ"; genitive of separation with *ἀποπαύω*.

9. **μὴ τῷ πλέον ἔχειν μόνον ... ἀλλὰ καὶ ἐπιθυμοῦντας**: the change of construction should be noticed; two reasons are given why some servants are just: first, because they profit by it, *τῷ ... ἔχειν*, dative of the cause, the infinitive being used as a substantive with the definite article; secondly, because they wish to be praised by their master, *ἐπιθυμοῦντας*, the participle denoting a cause.

δικαίους εἶναι: i.e. *ὥστε δικαίους εἶναι*; the infinitive is explanatory of *ἐπαυρομένους*.

10. **τούτῳ ... διαφέρειν ... ἀνδρός**: *διαφέρω* is constructed with a genitive of the thing differed from (*ἀνδρός*), and a dative of the amount of difference (*τούτῳ*). *τούτῳ* is explained by the infinitive phrase *τῷ ἐθέλειν, κ.τ.λ.*, which is in apposition to it.

CHAPTER XV.

Socrates is content with the method Ischomachus has for training his overseers and servants, but he wants to know further what a servant is to do, and when and how he is to do it. Ischomachus replies that Socrates wants to know the art of agriculture, and that art, quite contrary to what Socrates thinks, is easy to learn.

1. **ποιούμενα**: the participle is conditional, and equivalent to *εἰ*

ποιῶτο. The apodosis is *ἂν γίγνοιτο*. So below, *ἂν τοιοῦτος* is conditional, equivalent to *εἰ τοιοῦτος εἴη*, the apodosis being *ἂν ἄξιός ἐστιν*. *ἐπὶ δὲ τούτοις*: "in addition to this," a variation for *πρὸς τούτοις*, which has been used twice in this sentence.

ἡμῖν: dative of the agent with the perfect passive *ἐπιδεδράμηται*.
τοῦ λόγου: partitive genitive with *ἧ*, "that part ... which."

2. *ἐπίσταντο*: optative in indirect discourse, depending upon *ἔφησθα*. In direct discourse, the indicative would be used, and might have been here retained; cp. *ἔ* *δε* in the next clause.

3. *ἤδη ἐστὶν ἡ ποιούσα*: *ἤδη* here means "forthwith," and must be taken with *ποιούσα*.

τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονούντας: the difference between the participle with the article and the participle without can here be clearly seen: *τοὺς μὴ ἐπισταμένους*, "those who do not know," defining a class; *πονούντας*, "although they labour," a circumstantial adverbial phrase.

4. *τὸ γὰρ ... εἶναι*: the article belongs to *εἶναι*; the subject of the infinitive *εἶναι* is *ταύτην τὴν τέχνην* understood, and its predicate is *ἔτι πρὸς τούτοις καὶ ῥάστην*. The whole infinitive phrase *τὸ ... εἶναι* is the subject of *ἐστί*.

πραέα: *πῶος* is a heteroclite adjective, i.e., has two different stems (*πραο-* and *πραυ-*), and is declined partly in the first and second and partly in the third declension. See Lexicon.

5. *ἦ*: sc. *ὁδῶ*, "how."

καθά: "in what manner"; this adverb seems never to be used by strict Attic writers except in the longer form *καθάπερ*, and then in the phrases *καθάπερ εἰ*, *καθάπερ ἂν*. *καθά* is properly a contraction of *κατὰ ἃ*.

6. *ὅ δὲ εἶπας*: "but as to what you said," accusative of respect.

ἀργότερον: comparative adverb; the force of the comparative used absolutely is "somewhat cursorily" or "too cursorily."

7. *ἡκηκόη ἂν*: the pluperfect is rare in a conditional sentence; used (as here) in the apodosis, it refers to an action which would have been completed in past time had something taken place which did not take place. The protasis here is implied in *ἀκούσας*, which is equivalent to *εἰ ἤκουσα* or *εἰ ἡκηκόη*.

9. *δόξειε*: impersonal. *αὐτίκα μάλα* = "forthwith."

ὅμοιος ἂν μοι δοκῶ εἶναι: *ἂν* belongs not to *δοκῶ* but to *εἶναι*.

10. *οὐχ ὥσπερ ... οὐχ οὕτω*: the second *οὐχ* is a repetition of the first, and does not cancel it.

τὰ μὲν ... τὰ δέ: cp. Ch. xiv., § 4, *ii*. The *ἂν* after *ἰδὼν* is anticipatory of the *ἂν* belonging to *ἐπίσταιο*.

† *λεληθῆναι πολλὰ σε σαυτὸν ἐπιστάμενον αὐτῆς*: literally, "you have escaped your own notice, knowing much about it," i.e., "you have all the time unconsciously known much about it." Some MSS.

and editors omit *σε*; if *σε* be not printed in the text, it must be understood from the context.

11. *ἥς ... τέχνης*: equivalent to *τῆς τέχνης ἣν*; the antecedent *τέχνης* is attracted into the relative clause, and the relative is assimilated to it in case.

τῶν καλῶς πεποιημένων: partitive genitive with *ὃ τι*.

οὐδέν: *sc. ἐστίν*. Literally, "there is nothing which he would hide from you as to how he did it."

12. *τὰ ἥθη*: accusative of respect with *γενναιοτάτους*.

13. *οἷον*: *i.e. τοιοῦτον ὥστε*, "such as to."

ἄλλως τε καὶ εἰ: "both on other grounds, and if," &c., *i.e.* "especially if"; cp. Ch. iv., § 18, *n*.

CHAPTER XVI.

Ischomachus explains the art of agriculture. The first point is easy, viz., to tell the nature of the soil: this can be told by mere observation, especially of a plot hard by. Secondly, fallow land must be made ready by ploughing in spring.

2. *ὃ μὴ εἰδώς*: the use of the negative *μή* shows that the participle refers not to a particular person, but a class: "whoever does not know."

3. *ἀλλοτρίας γῆς τοῦτο ἔστι γινῶναι*: "it is possible for a man to learn this about another's ground." *γινῶναι* here governs the accusative of the thing learnt and the genitive of the source of the information. This construction, common with *ἀκοῦω*, "to hear," and *πυνθάνομαι*, "to enquire," is found nowhere else in Attic prose with *γινώσκειν*.

ἢ ὃ τι: *i.e. ἢ τοῦτο σπείρων καὶ φυτεύων ὃ τι*.

4. *μὴ ἔχη*: "it is not able"; cp. note on *ἔχοιμεν ἔν*, Ch. i., § 2.
ἀληθέστερα: neut. pl., "truer information. After *ἢ* understand *ἔστι*, "it is possible."

5. *καλά*: used predicatively twice, both with *ἄγρια* and with *ἡμερα*.

6. *τοῦτο*: accusative of respect with *ἀποτεθαρρηκέναι*, "to have grown confident."

φοβούμενον μὴ οὐ γινῶ: after verbs of fearing *μή* is used (like the Latin *ne*) where it is feared that an event will happen, and *μὴ οὐ* (like the Latin *ne non* or *ut*) where it is feared that the event will not happen.

7. *ἀνεμνήσθην*: this is an instance of the "aorist of the immediate past," a usage found chiefly in the dramatists; it is naturally rendered by the English present. Here *ἀνεμνήσθην* = "I was this instant reminded," *i.e.* "I remember."

τὸ τῶν ἀλιέων: "the case of the fishermen"; the article is used pronominally.

καταστήσαντες: this is the first aorist participle of *καθίστημι*, and must therefore be transitive. The object is understood, viz., *τὴν ναῦν*. So also *ἐπιστήσας* is used of a horseman pulling up his horse, *ἵππον* being understood.

τοῖς ἐμπεύροις: dative of resemblance with *κατὰ ταῦτά*.

τὰ πλεῖστα: adverbial neuter plural accusative.

8. **βούλει ... ἄρξωμαι**: *ἄρξωμαι* is the deliberative subjunctive, "am I to begin?" In this usage the subjunctive is often preceded by *βούλει* or *βούλεσθε*, "do you wish?" The two questions, though originally distinct, were (as Goodwin says) gradually welded into one: "do you wish that I should begin?"

9. **κριθὰς**: *κριθή* (singular) means "barley," *κριθαί* (plural), "crop of barley"; so *πυρούς*, "crops of wheat."

10. **οἶδα γάρ**: *γάρ* implies assent to the question: "yes, I do know."

11. **χειμῶνος**: genitive of time in the course of which an event takes place; cp. Ch. IX., § 4, *n*. So *τοῦ θέρους* and *ἔαρος* below.

τῷ ζεύγει: "with the yoke" of oxen, or (as we say) "with the plough."

12. **κινδυνεύει**: impersonal, "it seems likely"; *κινδυνεύω* means "to be daring," "to run a risk," and that of which there is a risk is possible or probable.

χεῖσθαι: *χέω*, "to pour," means, in the passive, "to become liquid," "to melt," and so here "to crumble."

καὶ τὴν πόαν γε, κ.τ.λ.: *sc. εἰκὸς ἐστί*.

15. **ἡ ὥμή**: *sc. γῆ*. *αὐτῆς* is partitive genitive with *ἡ ὥμή*.

CHAPTER XVII.

Ischomachus continues:—The time of sowing must be after autumn, and must be extended over a considerable period, to allow for difference of seasons, and must also vary with different soils. Hoers must be used to keep the corn covered with soil, and to prevent it being choked.

1. **† ὥρας**: genitive governed by *περί*; the MSS. read *ὥρᾶς*, which is superfluous before *γινώσκεις*.

τὴν ὥραν: accusative of duration of time.

2. **ἐκόντες εἶναι**: in the phrase *ἐκὼν εἶναι*, "willingly," the "absolute" infinitive *εἶναι* seems superfluous. For the absolute use of the infinitive, see the note on *ὡς εἰπεῖν*, Ch. III., § 4.

3. **γίγνεται**: impersonal, "it happens." *δμοιοεῖν* is explanatory infinitive with *γίγνεται*, and we must supply *πάντας* as the subject of the infinitive.

4. **τεταγμένως**: "regularly," i.e. with the same succession of weather every year.

τὸ μὲν ... τὸ δὲ ... τὸ δέ: adverbial accusatives, "partly ... partly ... partly," i.e. "in one year ... in another year."

5. ἐκλεξάμενον: sc. τινά, as subject of χρῆσθαι.

7. τί γάρ: this formula of transition to a new subject may be rendered by some such expression as "Well now."

τοῖς κιθαρισταῖς: possessive dative with ἡ χεῖρ.

8. ἄρά γε τὴν μὲν λεπτοτέραν ὕπερ ἀσθενεστέραν: in full this sentence would be: ἄρά γε λέγεις τὴν μὲν λεπτοτέραν εἶναι τοῦτο ὕπερ λέγεις ἀσθενεστέραν εἶναι.

9. εἰ δὲ ἡ ἀσθενὴς γῆ, κ.τ.λ.: εἰ here introduces a question dependent upon δίδασκε, and means "whether."

10. ἐν ᾧ: sc. χρόνῳ, "at a time when."

διὰ τέλους: "uninterruptedly." ἐς τέλος: "finally."

12. θῶμεν: hortative subjunctive, "let us suppose."

τοῦ σίτου: partitive genitive with τινά.

ἰλῦος ἐπιχυθείσης: genitive absolute.

13. τί ἂν ποιοῦντες ... ἂν ... ἐπικουρῆσαι: the repeated ἂν belongs to ἐπικουρῆσαι, forming the apodosis of a conditional sentence, of which the protasis is ποιοῦντες, equal to εἰ ποιοῖεν.

14. τὰς ῥίζας: accusative of the part affected, with τῷ ἐψιλωμένῳ.

ἀντιπροσαμησάμενοι τὴν γῆν ἂν: ἂν belongs to ἐπικουρῆσαι δοκοῦσι understood.

τροφήν: this stands in the relation of predicate to ᾧ: "what they store up as food."

CHAPTER XVIII.

Ischomachus continues to instruct Socrates in farming, and tells him how to reap and how to thresh. Socrates gives such satisfactory answers to his questions that, by way of compliment, he declares that Socrates knows as much about these matters as himself, and Socrates begins to wonder whether he is not, without knowing it, master of other arts too.

1. ἐκ τούτου: "after this."

εἴ τι ἔχεις: sc. διδάσκειν.

εἰς τοῦτο: Lat. *quod attinet ad hoc*, "what concerns this subject."

τί δ' οὐ μέλλω: sc. εἶσθαι; "why am I not likely to know?" meaning "of course I know."

ἐνθα: equivalent to αὐτοῦ ἐνθεν, "on the side from which the wind blows."

ἀντὶον: adverbial, governing the genitives ἀχῦρων καὶ ἀθέρων.

2. κάτωθεν ἂν τέμνομι, ἵνα ... γίγνηται: the subjunctive is the regular sequence after a potential optative, because the optative in a principal sentence refers to future time. Here the verb in the protasis (ῥ) is also subjunctive.

3. ἀλίσκει ἐπ' αὐτοφώρῳ: αὐτοφώρος is an adjective meaning "self-convicted," but its use is almost entirely confined to the phrase ἐπ' αὐτοφώρῳ, meaning "in the very act," "redhanded."

κινδυνεύω: "it seems that I do"; cp. Ch. xvi., § 12, n.

4. καὶ ὑποζύγια γε καλούμενα πάντα; sc. οἶδα. καλούμενα and πάντα are neuter, agreeing with ὑποζύγια, although ὑποζύγια is part of the predicate, and we should expect καλούμενα and πάντα to agree with βοῦς, ἡμιόνους, ἵππους. The reason for the neuter gender is that ὑποζύγια comes earliest in the sentence and, as it were, gives the note for the gender of the participle.

5. τίνι τοῦτο; sc. ὑποζύγια οἶδε; "by what means do beasts know this?"

τοῖς ἐπαλωσταῖς; dative of the instrument or means.

†τὸν δῖνον: the MSS. have τὸ δεινόν, which is certainly wrong; another emendation is τὸ δεόμενον, "that which needs it."

οὐδὲν ἐμοῦ λείπει γιννώσκων: λείπει is middle; ἐμοῦ is genitive of the standard of comparison with λείπει: "you are left behind me," i.e. "you are inferior to me." οὐδὲν is adverbial accusative, "in no degree."

6. ἐκ τούτου; the force of ἐκ is temporal, "after this."

οἴσεται: the future middle is here used as passive.

σοι: dative of disadvantage.

7. πολὺ γάρ ἐστιν, κ.τ.λ.: πολὺ is predicative with ἐστίν. The subject is τὸ ὑπερενεχθῆναι ... τῆς ἄλλω. πολὺ means "important."

8. πρὸς τὸν πόλον: there is some doubt as to the meaning of πόλος here; Holden takes it to be the pole which was set up in the middle of the threshing floor, to which the animals that trod the corn were attached by a rope.

ὥς εἰς στενώτατον: ὥς στενώτατος means "as narrow as possible"; in ὥς εἰς στενώτατον the preposition is placed between the adverb and the superlative.

9. σῖτον: anticipatory accusative; cp. Ch. xiii., § 3, n. σῖτον, object of διδάσκειν, is in place of σῖτος, subject of the subordinate clause ὥς ... γένοιτο.

πάλαι ἐννοῶ: ἐννοῶ is continuous present, as in the Latin *iamdudum puto*, "I have long been and am still thinking."

10. ταύτη: adverbial, "in this way," explained by ὅτι καὶ ῥᾶστη ἐστὶ μαθεῖν.

CHAPTER XIX.

Ischomachus and Socrates turn to the method of planting trees; they discuss the different treatment adapted to different kinds of soil, and the

proper way to plant young shoots, mentioning in particular the vine, fig, and olive.

1. τῆς γεωργικῆς τέχνης: possessive genitive used predicatively with ἔστιν.

2. πῶς, ἐγὼ ἔφην, ὅστις, κ.τ.λ.: *i.e.* πῶς, ἐγὼ ἔφην, ἐπισταίμην ἂν ἐγὼ ὅστις, κ.τ.λ.

ὁπόσον βάθος: accusative of extent of space. So too πλάτος and μῆκος, below.

3. βοθύνους: βόθυνος is not an Attic word; the Attic word is βόθρος. βοθύνους is accusative governed by ἐώρακας.

τριπόδου: genitive of the standard of comparison with βαθύτερον. So πενθημιποδίου is genitive of the standard of comparison with βαθύτερον understood.

τί δέ: τί δέ does not syntactically belong to the sentence following, but serves, like the Latin *quid?* to introduce a question bringing in a fresh point. It may be rendered by "again." So too, below, at the beginning of § 6.

4. τὸ βάθος ἐλάττονα: τὸ βάθος is accusative of respect, "less in depth."

6. ἡ περὶ τὸν Λυκαβηττόν: Lycabettus is a hill about a thousand feet high, just north-east of Athens.

ἡ ἐν τῷ Φαληρικῷ ἔλει: Phalerum, at the eastern horn of the Phaleric bay, was one of the harbours of Athens, and was connected with Athens by a wall; about it the land was marshy, from the overflowing of the Cephissus.

7. † ἐν ἑκατέρα: the MSS. have ἐκάτερα, agreeing with τὰ φυτά, "either kind of plant"; but this does not give the meaning here necessary.

8. τῆς γῆς τῆς εἰργασμένης: partitive genitive, with ὑποβαλόν. χωρεῖν: "to strike," *i.e.* "to begin to grow."

9. ὑποβλητέα ... γῇ: the verbal adjective is here used personally. For the constructions of verbal adjectives, see Ch. XIII., § 1, *n*.

10. οὕτω; *i.e.* in the way mentioned last.

11. ὑπὸ μὲν τοῦ ὕδατος: there is no δέ to correspond to this μὲν, the sentence taking a different turn.

12. εἰς τὰς ἄλλας φυτείας; εἰς means "as regards"; cp. Ch. XVIII., § 1, *εἰς τοῦτο*.

13. μάλιστα πάντων: πάντων is neuter, and is partitive genitive with μάλιστα, "best of all," *i.e.* "better than anything else."

πρέμνα: these, according to Holden, are not stakes to which the young plants are tied, but are the "stems" of the plants themselves.

14. τὸ ὄστρακον: anticipatory accusative; cp. Ch. XIII., § 3, *n*.

τί ποτε ... οὐκ ἔφην: "why I ever said no"; οὐ φημι = Latin *nego*.
 ὁ δεινὸς λεγόμενος γεωργός: "who are called a clever farmer." When a participle is used substantivally with the article (as here, ὁ λεγόμενος, "the man styled"), a word standing predicatively with it is usually placed after the participle (as here, γεωργός), but occasionally between the article and participle (as here is δεινός, qualifying γεωργός).

15. οἶμαι: parenthetical.

16. ἐρωτῶν ἂν σε ... δυναίμην ἂν σε πείσαι: the ἂν after ἐρωτῶν and the ἂν after δυναίμην both belong to δυναίμην. ἐρωτῶν is conditional, and equivalent to εἰ ἐρωτῶν.

καίπερ εἰδότα: καίπερ, "although," is always used with the participle.

17. ἐαυτῆς: objective genitive with ἐπιστήμονας.

18. ὥς ἂν κάλλιστά τις ... χρῶτο: ἂν χρῶτο is potential optative.

αὐτῇ: possessive dative with οἱ βότρυες.

ταύτην τὴν ὥραν: accusative of duration of time.

19. ψιλοῦν: sc. τινά, as subject of this and the other infinitives to the end of the chapter.

συκάζουσι: the subject is indefinite, "they."

τὸ ὄργων ἀεί: "the fruit which from time to time swells." These words are accusative in partitive apposition to ἐαυτήν.

CHAPTER XX.

Socrates wonders why, if agriculture is so easy, so many men fail in it. Ischomachus explains that it is not ignorance but carelessness that causes farmers, like generals, to fail. He recommends a very profitable practice of his father's, viz., to buy land that is out of cultivation, to work it up, and to sell it.

3. ὅτι διέφθαρται: ὅτι here means "that," and depends on λόγου, "a report." Below, in οὐδ' ὅτι, it is the same as διότι, "because."

4. ἔστιν ἀκοῦσαι: equivalent to ἔξεστιν ἀκοῦσαι, "it is possible to hear."

ἀνὴρ: crasis of ὁ ἀνὴρ.

ὥς αὐτῷ σπεύρηται: this use of ὥς instead of ὅπως after verbs of striving, taking care, &c., is peculiar to Xenophon among Attic writers; moreover, the more common construction is ὅπως with the future indicative.

5. αἰ: accusative of respect, with διαφέροντες.

† διαφέροντες ... διαφερόντως: these words express not only "difference," but "superiority," "excellence." Farmers who practise these things fare excellently, ay, much more excellently than those who are

reputed to have found out some clever invention for farming. Some editors omit *οἱ* before *δοκοῦντες*: the participle *δοκοῦντες* is then conditional, "much more than if they think they have discovered."

6. *ἔστιν ἐν οἷς*: "in the case of some"; literally, "there are ... in the case of which."

οἱ μὲν ... οἱ δέ: nominative case in partitive apposition to *οἱ στρατηγοί*. *γνώμη ... ἐπιμελεία*: datives of the amount or point of difference with *διαφέροντες*: "differing by intelligence" means "differing by having more intelligence." In English we say "differing in intelligence."

7. *οἷον*: adverbial accusative, "for example."

διὰ πολέμιας: *sc. γῆς*.

9. *†ὥσὶ που*: this is Holden's conjecture. If the MS. reading, *ἴωσιν οὐ*, be retained, a note of interrogation must be placed after *ἡ μή*.

10. *ἀριστον*: "a very good thing"; the predicate is neuter, though *κόπρος* is feminine; cp. Ch. VIII., § 4, *n*.

ῥάδιον ὄν: accusative absolute; on this construction see Ch. II., § 7, *n*.

12. *κολάζεται*: *κολάζω* properly means "to curtail," and commonly "to check," "to chastise," whence its meaning here, viz., "to correct."

13. *† μήτε του ἀκοῦσαι ... ἔχοι*: the order for translation is *μήτε ἔχοι* ("were able") *ἀκοῦσαι του*. *του* (equivalent to *τινός*) is genitive of the person from whom the news is heard. The reading given in the text is a conjecture; the MSS. have *ἔτου ἀκοῦσαι*, which must mean "any one from whom to hear."

14. *τῷ ... παρέχειν*: dative of the instrument or means.

τὰς ἄλλας τέχνας: accusative governed by *ἐργαζομένοις*.

15. *† ἡ ἐν γεωργίᾳ ἀργία ἐστὶ*: the word *ἀργία* is inserted by conjecture; the MS. reading (without *ἀργία*) must mean "the earth in farming clearly convicts the worthless soul," *γῆ* being understood. The phrase *ἡ ἐν γεωργίᾳ γῆ* is, however, a very forced expression. Hence the above conjecture and three others, viz., (1) *ἡ γεωργία ἐστὶ*, "agriculture clearly convicts the worthless soul"; (2) *ἐν γεωργίᾳ ἐστὶ*, "in agriculture the earth clearly convicts the worthless soul"; (3) *ἡ γε ἀργία ἐστὶ*, "idleness indeed clearly convicts," &c.

τοῦτο ... αὐτὸν πείθει: *πείθει*, "persuades," governs a double accusative, like a verb of teaching, to which it is akin.

16. *τὴν ὥραν*; accusative of duration of time.

εἰς παρὰ τοὺς δέκα: "one compared with the whole ten," i.e. "one out of a total of ten."

† τῷ πρὸ τῆς ὥρας ἀπιέναι: *v.l. τῷ μὴ πρὸ τῆς ὥρας ἀπιέναι*.

17. τὸ ἡμῖσι διαφέρει: "makes a difference amounting to half."
18. ἔστιν ὅτε: "there are times when," i.e. "sometimes."
20. ὅσον: sc. διαφέρει, impersonal.
σκαπτόντων: genitive absolute, sc. τινῶν.
21. τὸ ... πρὸς τὴν δαπάνην: ταῦτα, resumptive of these words, is the subject of παρέχεται.
22. ὠνεῖσθαι: sc. ἐμέ, as subject of the infinitive.
ἀλλ' ὅστις: τοῦτον (sc. τὸν χῶρον), the antecedent of ὅστις, follows the relative clause.
23. πολλοῦ ἀργυρίου: genitive of value.
24. τῆς ἀρχαίας τιμῆς ... πολλαπλασίου ... ἀξίους: πολλαπλασίου is genitive of value with ἀξίους, and τιμῆς genitive of the standard of comparison with πολλαπλασίου.
ἐμοὶ ὁμοίως: ἐμοὶ is dative of resemblance with ὁμοίως.
25. τοιούτου χώρου: genitive after ἐπιθυμῆσαι, a verb of aiming at, desiring.
26. ἀπεδίδοτο: imperfect, denoting repeated action in past time, "used to sell them."
εὕρισκοι: optative of indefinite frequency in past time, "if ever he obtained a large sum for them."
27. Αἰγαῖον καὶ Εὐξείνιον καὶ Σικελικὸν πόντον: the Aegean Sea lies between Greece and Asia Minor, the Euxine is the modern Black Sea, and the Sicilian Sea, also called the Ionian, lies between Greece on the one side and Sicily and the south-east coast of Italy on the other.
28. καὶ ταῦτα: "and that too"; ταῦτα is accusative of respect.
ἀπέβαλον: gnomic aorist, i.e. aorist denoting repeated action in past time; it is rendered by the English present tense.
περὶ πλείστου αὐτὸν ποιῶνται: περὶ πλείστου τι ποιεῖσθαι is a phrase meaning "to value a thing most highly."
29. ἐπομόσας λέγω ἢ μὴν πιστεύειν: the particles ἢ μὴν are regularly used preceding an infinitive after a verb implying solemn assertion (ἐπομόσας λέγω).
†νομίζεν: this, if it is to be retained in the text, must mean "that I think." πάντα is subject of φιλεῖν.

CHAPTER XXI.

Socrates considers Ischomachus to have proved his point that agriculture is the easiest of arts. Ischomachus in conclusion reminds Socrates that, as on board ship very much depends on the captain, and in war on the general,

so too in agriculture very much depends on the spirit the owner inspires into his servants. Genius is necessary to a perfect farmer.

1. τῇ ὑποθέσει: dative governed by βοηθοῦντα.

2. τόδε τοι: τὸ πάσαις κοινὸν ... πολεμικῇ is attributive to τόδε; τὸ ἀρχικὸν εἶναι is explanatory of τόδε, and τοῦτο δὲ is resumptive. The case of τόδε, τὸ ... εἶναι, and τοῦτο is accusative of respect with διαφέρειν.

3. πελαγίζωσι: sc. ἄνθρωποι. So below, ἐλαύνοντας agrees with αὐτοὺς understood.

ὥστε πλείον ἢ, κ.τ.λ.: "so that they more than in double the time complete the same voyage," i.e. "so that they take more than double the time to complete the same voyage."

5. τῷ πείθεσθαι ἕνα ἕκαστον καὶ σύμπαντας πονεῖν: τῷ belongs to both πείθεσθαι and πονεῖν; the subject of πείθεσθαι is ἕνα ἕκαστον, and of πονεῖν is σύμπαντας.

6. ἔστιν οἷς: "some."

ποιούντας: this agrees in case with the suppressed subject of ὀφθῆναι, and in number with the meaning, though not the form, of the collective substantive στρατεύματι.

7. οὗτοι: the construction of the relative and its antecedent is syntactically loose, but logical: ὅτινα ἄν states a class, and therefore implies plurality, hence the plural οὗτοι is used. So in § 8, τούτους ... ᾧ ἄν.

ἀκολουθητέον εἶναι: accusative and infinitive after the idea of thought or belief implied in ἐμποιῆσαι τοῖς στρατιώταις.

8. λέγοιτο: ἄν must be supplied from the preceding apodosis, ἄν ... καλοίη.

† μέγας ... οὗτος ἀνὴρ: "this is a great man." Some editors here read μέγας οὗτος ἀνὴρ (crasis of ὁ ἀνὴρ), "this man is great."

9. ἄν τε ... ἄν τε; Latin *sive ... sive*, "whether ... or." The difference between ἐπίτροπος and ἐπιστάτης is not clear. The former word is used by Plutarch as a translation of the Latin *vilicus*, and denotes a slave put in charge of a farm and the labourers on it; possibly the ἐπιστάτης was a freeman.

ἀνύοντες: ἀνύτω, "to accomplish," is used, by an ellipsis of ὁδόν, in the sense of "to arrive."

10. εἰ μὴδὲν ἐπίδηλον ποιήσουσιν οἱ ἐργάται: this clause must be taken closely with τοῦ δεσπότου ἐπιφανέντος, "if, when the master appears, the workers make no noticeable effort"; the relative clause ὅστις ("who") ... τὸν πρόθυμον is parenthetical.

κρατιστεῦσαι ἑκάστω: this ἑκάστω is a repetition of ἑκάστω above (ἑκάστω ἐμπέσῃ); by the repetition, Ischomachus is represented as insisting on the energy inspired in each individual worker.

11. εἶναι: for ἐξεῖναι. The construction of εἶναι is the accusative and infinitive ἰδόντα (τινὰ) μαθεῖν.

φύσεως ἀγαθῆς: genitive of quality with ὑπάρξει, "to be."

ὑπάρξει: sc. δεῖν φημι. So also with θεῶν γενέσθαι.

τὸ μέγιστον: "what is most important"; in apposition to θεῶν γενέσθαι.

12. τὸ ἐθελόντων ἄρχειν: nominative in apposition to τούτῳ τὸ ἀγαθόν. τούτῳ is neuter of οὗτος, an emphatic form of οὗτος.

διδάσκειν: the subject is οἱ θεοί, understood from θεῶν.

οὗς: the antecedent is οὗτοι understood.

ἐν "Αἰδου: sc. δόμῳ, "in Hades' (house)." So in English we say "in St. Paul's," with a similar ellipsis of the word "Cathedral." (If "Αἰδης were not written with a capital, the ι would be subscript; the breathing and accent therefore belong to the Α, not to the ι.)

μὴ δις ἀποθάνῃ: Tantalus was condemned in the lower world ever to be suspended in mid air, while a huge rock overhung his head and always seemed to be on the point of falling down and crushing him.

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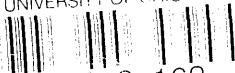


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